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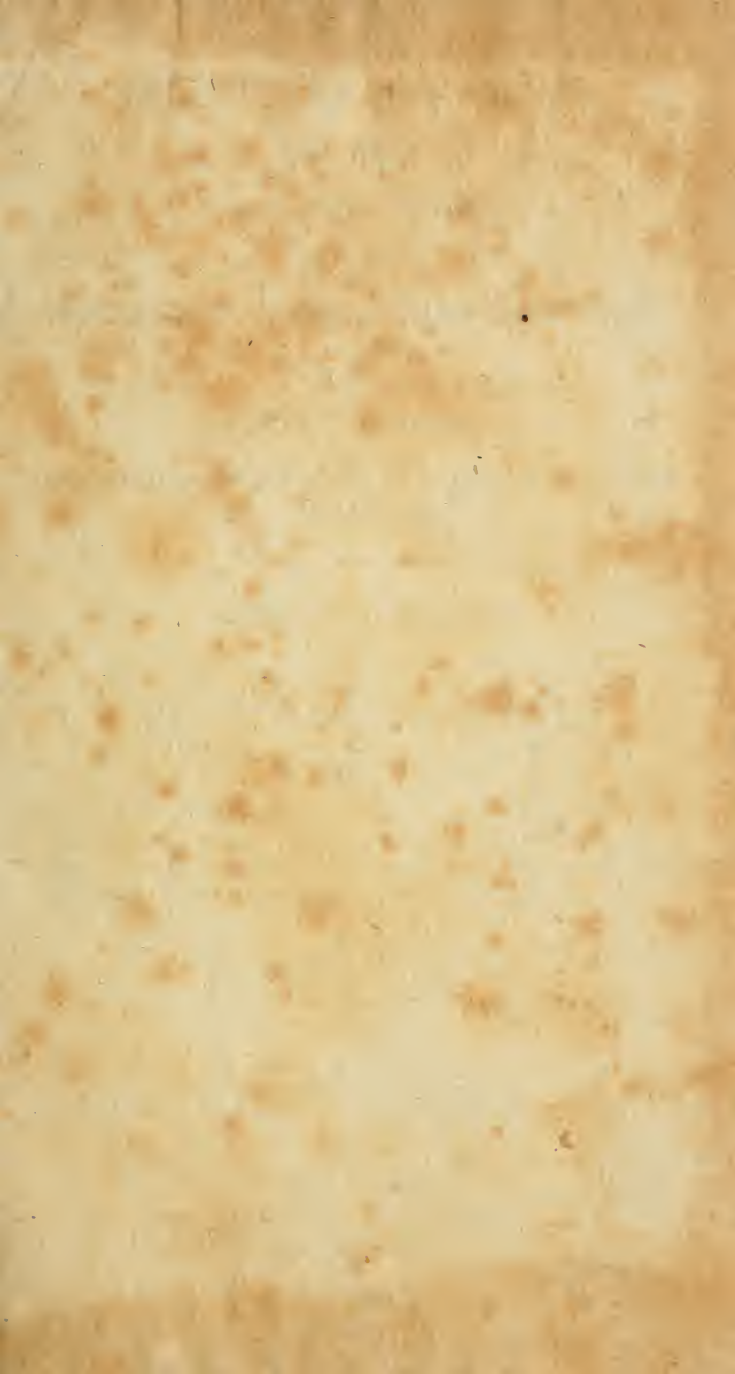
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

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CHRISTIAN BAPTISM:

EXHIBITING

VARIOUS PROOFS

THAT THE

IMMERSION OF BELIEVERS IN WATER

IS THE

ONLY BAPTISM,

INSTITUTED BY JESUS CHRIST TO BE CONTINUED IN THE
CHURCH;

AND THAT THE

ASPERSION OF INFANTS

IS AN

UNSCRIPTURAL INNOVATION:

IN WHICH ALSO

*Some strictures are made on a late address on a baptismal occasion, by a
methodist minister.....the extolled production of Mr Peter Edwards is
shewn to consist of reasonings and inferences grossly erroneous; and proper
attention is paid to a pamphlet lately published in Philadelphia.*

BY WILLIAM WHITE,

PASTOR OF THE SECOND BAPTIST CHURCH, PHILADELPHIA.

Search the scriptures.—JESUS CHRIST.

Buried with him by baptism into death.—PAUL.

It is highly probable the Baptist ideas will prevail.—MR. PIERIE.

BURLINGTON, N. J.

PRINTED FOR THE AUTHOR,

BY S. C. USTICK,

1808.

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TO THE READER

SEVERAL motives have induced me to lay before the reader my thoughts in this way, the principal of which are the following :

When Mr. Peter Edwards' book came into this country, it was received by the Pædobaptists with the utmost *enthusiasm*, and the praises of the author were sung throughout the United States. In the course of three or four years many *large editions* were printed off. Congregationalists, Presbyterians, and Methodists seemed to vie with each other, which should print and circulate most of them. The Pædobaptists abandoned their old friends, such as Findley and Bostwick, and by their general expression of joy, fully evinced that they believed those performances were *lame*, or at least *not unanswerable* : but now they considered the victory as secure, and Edwards was their whole theme. If any one was seeking his duty as to baptism, even *from the pulpit* directions were given to read Edwards. In all private conversations, Edwards was referred to. Their pulpits rung with, and retailed out, on the subject of baptism, nothing but Edwards. In every new performance, Edwards was the text ; and without a blush many, not content with handing out his *ideas*, even adopted his *phraseology*.

I was, as might be expected, anxious to see this far-famed production ; and, after having obtained it, being convinced that it might be very easily answered, I set about it, and afterward desisted from it, only on account of hearing that one of my brethren was engaged in a similar work.

Having laid it aside then, it would probably never have appeared, had not an attack been made on the Baptists by the Rev. Joseph Totten, a Methodist preacher, in the presence of *thousands*, in which he propagated many *untruths* ; and

had not that attack been followed up by one from a Rev. gentleman, believed for some reasons to be a resident in this city, who did not chuse to prefix his name to his performance, whether through shame or not, is not for me to say ; but this last work was ushered into the world by hand-bills stuck up at the public corners, and in the taverns, for miles round the city, headed with the words "INFANT BAPTISM," in large capitals. I had pledged myself to the public to notice the address of the first gentleman : but have indeed been *sorry* for my promise, as on a review, I have really thought his remarks unworthy of notice.

In these strictures, I am sensible there are many inaccuracies as to style and composition, which indeed were minor considerations ; and criticism on either will give me no pain. For the sentiment, I offer no apology, but invite investigation, and shall feel it a pleasure to reply.

Two late Sermons, printed in New-Jersey, are not noticed in this work*, because it was, with the exception of the preface, finished before I saw them.

This volume has been ready for the press more than nine months past ; but some unforeseen difficulties have occurred, to prevent its appearing until now.

WILLIAM WHITE.

Philadelphia, May 1808.

* The Sermons I allude to have been written, the one by Dr. Smith of Princeton, the other by Rev. Mr. Findley of Baskenridge : but neither of them contains a single idea, which has not been frequently and fully refuted.

CHRISTIAN BAPTISM, &c.

IN THREE PARTS.

PART I.

Addressed to the Rev. Joseph Totten.

Sir,

I HAVE taken the liberty to make a few strictures on your late address at the water. I need not apologize for this freedom, because you seemed then to court investigation; and, not content with signifying a willingness to defend your system, (if it deserves that name), you even defied any person on the margin of the river then present, to prove your assertions unfounded. Your defiance, twice repeated, did but remind me of the Philistine who flourished in the presence of the armies of Israel, and who like you, ridiculed their God: but remember, sir, that with all your boasted armour, it will require nothing but an insignificant pebble to bring you to the ground. Under such circumstances to remain silent, would but afford you a theme of exultation among your brethren, while riding the circuit, and give you an opportunity *uncontradicted*, to assert a victory over the Baptists you never obtained: but that the weakness of your performance may be seen, and that you in future may be more guarded, I now lay before the public what you then advanced, which was minuted immediately after the transaction.

I attended at the Delaware that day from the best motives, even to countenance an ordinance of Christ administered in the primitive way. This was done by our society in general, to let it be seen that we did wish to go with our Methodist brethren as far as we could, and that our opposition to them was not on account of the name they bore, but because of their practice; and that we wanted nothing more to reconcile us to them, than an abandonment of what we verily believed to be contrary to the word of God. Had we remained at home on that occasion, you might then have charged us with a partiality to the name of Baptist, and insisted that we did not regard the ordinance, because we refused to give it countenance: yet, when we did attend, our motives for so doing were impeached, and we were said to be fond of litigation. Be it known to you, sir, that when we saw a number of Methodists (whom we know to be the most

bitter and implacable enemies of the doctrines which the Baptists hold to be eternal truth) coming to the water to be baptized in reality; we considered it as a complete triumph of truth over antiquated error, and a pledge of its universal prevalence. But never did I see a man placed in a more awkward situation than yourself; for your whole address went to prove that *immersion* is not *baptism*, or in other words, that *dipping* is not *dipping*: and yet, after the expence of a full hour's labour and sweat, and after a number of known falsehoods urged against the Baptists, as if it were designed to put you to the blush, and tell you they did not believe one word you had said; I say, immediately after you had ended your libel on baptism, twelve persons went down into the water, in your presence, and were completely immersed. Yea, and to shew how much they despised *pædobaptism*, they would not suffer you, sir, to perform the ordinance, being an unbaptized man; and, therefore, rightly deeming you unqualified to administer it, waited several months for one of your own order, who had been *himself* regularly baptized. Do not mistake, reader, these were not Baptists, who had the effrontery to go down into the water after such a learned address; but Methodists, and some of them of no mean repute either. Now the conduct above described might stand thus:

‘Be it known to the citizens of Philadelphia, and others who may be interested, that we whose names are hereunto subscribed (being twelve in number) were a legal jury of our country, impannelled to try a cause depending between infant sprinkling and believers’ immersion in water, which of them is baptism according to scripture: and, after having heard learned counsel on one side only, and that in favour of sprinkling, and also from the same counsel much defamation against the immersion of believers; the case appeared to us so plain, that without hearing counsel on the other side, we did unanimously agree to a verdict, which we delivered by going down *into* the water and being immersed in the same. Signed, &c.’

This, sir, is a specimen of your success; and if all your future endeavours are crowned with the like, we shall see the advocates for infant sprinkling greatly diminished, and but a few obstinate characters adhere to a system already tottering.—Every such discourse will do more for the cause of the Baptists than you can well calculate.

I have nothing to say against the deportment of either of the clergy who were present but yourself; for they conducted themselves with much solemnity. Neither do we find fault with the administration of the ordinance; it was done decently enough: nor yet with the candidates; for they on the whole merited applause;—the indiscretions of two of them, ought not to be

attributed to the rest. But, sir, how can you defend your conduct? for some of it was indecent, and some of it *irreverent*, to say the least of it. You introduced the service by asserting, the *ordinances of the gospel were solemn*, and then recognized as one of them that which was about being celebrated; and yet, after such declarations, and after exhorting the people to treat it with respect, you did in plain words deny that immersion is baptism. It will not avail you to say, that you left men to enjoy liberty of conscience, and that what they thought to be right, was really so; for when you pretended to take the scriptures for your guide in search of baptism, you then declared "there were two modes, and only two that you could find in the Bible, and that they were sprinkling and pouring—the first from Ezekiel xxxvi. 25. the other from Zech. xi. 10." Now, sir, how could you dare to insult the understandings of your audience thus? Did you think they would let such glaring contradictions pass, and that they were prepared to swallow every thing you said? Surely, a man that had any common respect for his own reputation, or for public opinion, would not thus have acted. But, sir, your audiences are not in the habit of disputing ministerial dogmas, and this accounts for your temerity.

The indelicacy of the remark you made will not speedily be forgotten, when you said, "if immersion were necessary, you would *strip yourself naked* and go into the water:" and lest it might not be heard, you repeated it with extended voice. Were you afraid the people would mistake your character, and conclude you to be a decent and modest man, that you forced them to hear such vulgarity? Or did you wish to stir up lewd and unhallowed passions, to take off the solemn effect of the scene, and furnish young rakes and bloods with something to laugh at over their cups? Or did you wish, by such mean and pitiful observations, to bring the ordinance into contempt, and thus deter the modest female from the duty, lest she should incur such illiberal remarks? Did you give it *as your advice* to the candidates to act thus? Or was it to counsel the administrator not to perform the ordinance unless they complied? Whatever were your motives, or whether you had any at all, it is difficult for me to know: but, as I am disposed to think the best of it, I must attribute it to a want of that intercourse with the modest part of society, which never fails to lay a restraint on unbecoming freedom.

You also said much of yourself, and in the opinion of many far too much. You told us of your large acquaintance with scripture, and that you would not yield to any in that particular. Why, sir, did you tell us of it? Did we not witness your great strength of memory? Were you afraid we should forget how you belaboured

tis with texts of scripture, especially when you had to resort to Ezekiel's prophecies to prove what were 'the *modes of baptism*,' as you termed them? Yea, and when you most unanswerably proved, that a person of *thirty years old* is not an infant, nor yet an *infant* thirty years old! But, above all, after boasting so much about what you could do in proving infant baptism (or rather sprinkling) from scripture, you at last referred us to Mark x. 16. 'Jesus took young children in his arms and blessed them.' But where is it said he baptized them? Did you mean, when asserting your knowledge of scripture, to compliment the baptists by letting the world know, that with all your great knowledge of holy writ, you could find but one text that made against them?—O ye Pædobaptists, here is a gentleman who declares his knowledge of the scripture equal, at least, to that of any man, (how much superior, he has not yet declared; but that may possibly be done at the next Methodist baptism); and, after all his great *research*, has not produced one solitary text, nor yet a half of one, to prove infant baptism to have been in practice; and will you now undertake to do what this gentleman has failed in? If you will presume to have him for an antagonist you must, as he will not yield in point of scripture knowledge to "any man."

But I have run too fast: you did not say indeed, that you could bring scripture which would *apply to the case*, but simply that you could *bring scripture*. I beg your pardon, sir, for misapprehending you; for there is a great difference between bringing scripture to prove a point, and merely citing it to exhibit strength of memory. I believe that you are emulous of the latter more than the former. You did, indeed, bring a great deal of scripture which just proved nothing at all, unless proving that you did not understand the controversy was proving something; and the texts you quoted to defend infant baptism, were of the same kind that the pope of Rome has taken to make it appear that he stands in Peter's shoes, yea, that he is Peter himself, or at least his representative:—we shall however give some specimens of your scripture knowledge presently.

You next tell us you are a *Methodist*—have been one *twenty years*, and *glory in your connection* with that society. How in the name of wonder does all this prove infant baptism? Are we then to receive it because the *Methodist society* in general, and *you in particular*, are in favour of it?—I hope we shall not be brought before the conference for being dissentients.—But you have been a "Methodist minister twenty years,"—twenty years a minister!—and a Methodist minister too!—Why you must have grown grey in the service by this time. O, now I understand you—your silver locks and great experience must plead

the cause of infant sprinkling, (eloquent orators indeed !) The impertinences of youthful enquiry must give way to sage counsel and wisdom.—As to the glory attached to your connection, we feel no disposition to deprive you of it ; yet, at the same time, we hesitate not to say, that our envy is not excited by your privilege, and we think it adds nothing to the weight of your argument.

You likewise let us know how “ sure you were of getting to heaven, if you continued faithful as you then were.” How, sir, does this apply to the controversy ? Because you will go to heaven when you die, must believers baptism needs be wrong on that account ? Cannot you go to heaven, and believers baptism be scriptural after all ? Or did you mean to insinuate, the poor Baptists must then of course go to hell, and that as a reward for their opposing the baptizing of little infant believers, as you would have them to be ? Or it may be, that as heaven is to be the reward of your faithfulness (not the gift of grace), that you concluded, a less price than heavenly glory would not repay the labour of love, and great service done to the cause of religion by your baptismal address.—Jonah was sent to denounce the Ninevites, and foretel their utter destruction by some temporal judgment, unless averted by a national humiliation : but the same man, seeing their overthrow not likely to be accomplished, was mightily concerned lest his character as a prophet should suffer by the extension of divine mercy. It would seem that you were acting the same thing over again, making your religious character as a man, stand or fall with your assertions as a preacher ; and, as your going to heaven could not be questioned by us Baptists, unless we should take leave of our senses, that, of course, all you said at the water must be true, yea, truer than the gospel itself, for to be sure you have learnt more than the *ignorant apostles* *.—Before I take leave of this favourite remark of yours, I would ask whether such avowals of assurance were delivered in meekness and fear ? And whether they do not look too much like that odious thing *spiritual pride*, and religious boasting, than which nothing degrades a christian more ? I do not mention these things as a denial of your christianity ; but this I must say, that you looked very little like your divine Master, while trying to bring his ordinance into contempt ; and, by acting the buffoon in the presence of thousands, to obtain the *rich reward of a laugh*. And sure I am, your then conduct formed no evidence of your assurance being genuine.

It would seem, that you came with a view of silencing us forever on the subject of baptism ; and to leave this very grateful testimony of respect behind you to your friends, who no doubt

* These were his expressions at the water.

will be hard pressed to find a successor so learned (especially in Greek prepositions), so meek, so modest, diffident, free from slander and low vulgarity as yourself. But as for me, my wounds are incurable ; for you laid about you so lustily, that, indeed, medical aid must immediately be called in, or what the consequences may be is uncertain. How you must have enjoyed yourself to see us Baptists so chopfallen, to see how you converted us to your way of thinking, and how we afterward sought for admission into your society ! One of your people reported that we were dreadfully mangled, and others much doubted if there was a whole bone left ; and as for the poor parson, (as they termed me), they surely concluded he must keep his chamber for weeks at least, and would never dare appear again on the baptizing ground. You had declared your wish to have a “ whet ” at me : but to think all this must be done in public, where I could not avoid the shame consequent on a defeat ; and to think you must defy every one on the ground as well as myself, and lest it should not be heard, *to repeat the same !* How, sir, is it possible that means can be devised to take off all this odium !!!—Well, one thing consoles me, that you challenged at least three thousand people, and you know I am but one among so many : but then the dear people looked at me so, and the Methodist brethren gave me such very loving glances, and some smiled so charmingly ; that my vanity became flattered with the idea, that by the “ every one present,” myself only was intended. Well, thought I, what a HUGE BEING the Baptist parson must be, that he has hidden from view all the numerous assembly ; or how strangely must the visionary organs of the preacher have deceived him, when to his distempered fancy, the little parson seemed to multiply into thousands, yea to cover the whole shore !—Your empty vapouring where you well knew your challenge could not be accepted, especially as the tide was ebbing rapidly, gave me but little concern ; for you would not fail to have improved a reply to your weak assertions, (for arguments they were not), into a design to interrupt the service—yea, such was your magnanimity, that when I only mentioned to the people my intention to notice you at our next baptism, your cry was, “ Don’t interrupt me, I am not yet done.” But, sir, words may be forgotten, or denied, which will probably be the course you will adopt on this occasion, though they may be attested by hundreds :—but that the public may see what a champion you are for infant sprinkling, I now in turn challenge you to a reply, and let you know that you will be abundantly noticed. There is nothing the Baptists covet more than public discussion, and our Pædobaptist brethren have hitherto found their account in observing a profound silence.

Little will they thank you for exposing their weak cause, and forcing them into a contest they have studiously avoided. A Bostwick, a Findley, an Edwards, have all in turn failed : but you, sir, mean to rival them all, and as if heaven had designed for you

“ The laurel wreath to grace the vicior's brow,”

and that a *Buonaparte* should rise in the *religious* as in the *political* world ; men will have nothing now to do, but stand with amazement and behold your skill. Two or three old nostrums, such as—“ Baptism is not *essential*—these are *little* things—no *questions* will be asked by and by, whether you are baptized or not—what will become of infants—of Quakers—of heathens—a little water, a drop is as good as an ocean :”—these would have done more for you, than all you can bring from the divine word. Now, sir, mark what I say, this very injudicious attack on the Baptists, will end ultimately in your defeat, and in the advancement of the rite of our adored Redeemer.

Among your strange reasons for the truth of infant baptism, the following was not the least, to wit : “ That God had greatly owned the Methodist society—that six hundred had been added to your churches in the city last year—that the minutes of the conference would exhibit greater wonders still ; and that God has owned infant baptism by giving you a happy time, when you were sprinkling some candidates. Yea, and that you were sure if it was not right, God would not have done this, but would have sent you into damnation,” (pardon me, for they are your own words). Were the Methodist society in reality as successful as they would have us believe, would that be a convincing proof that their doctrines were right? Certainly not. With the same propriety, and indeed with more, might the Romish church urge this as evidence in their favour ; for it cannot be denied that popery has spread much wider, and lasted much longer, than ever methodism has done. How readily might the Jews have urged the same against the doctrine of Christ, and on the same principles the heathen nations might have insisted the christian religion was not true, inasmuch as his followers were few and mean. Though we are willing to grant that the Methodists have been successful, and useful in a certain degree ; yet we are by no means disposed to grant it to the extent they desire. I know indeed that your society wish to appear respectable, and to leave the impression on the public mind that your numbers are very great. With this view it may be, that your ministers are obliged to attend conference at one place, that the appearance of such a body together might cherish the idea, and with it a plea for false principles: Were other societies so anxious on that head, it would soon appear that

your numbers, as well as talents, were comparatively insignificant.—You tell us, it is true, how many you had added to your society in the last year within the city ; but then, why did you not favour us with an account of the number that still remain with you ? We have become so familiar with Methodist revivals that they cease to create surprise ; not so much because they are frequent and real, as from a fear that often they are the result of a mere elevation of the passions, which in a little while vanish or leave but few traces behind.

Nothing is more common than to hear the cry, ‘ the mighty power of God !! the mighty power of God !! ’ But when all comes to all, it would seem the Lord has had but very little hand in it, and the better name for it would have been, the mighty power of the lungs. It affords pleasantry enough to hear the preacher threatening the devil with a black eye, a broken leg, or at least a fractured scull ; and not content therewith, he must be made to scamper out of the sinner’s throat, yea, and sometimes he has to run for it so, that he does not dare to stop within a day’s journey of them. It is common enough to see societies of them collected together, and like Jonah’s gourd, come up in a night and perish in a night—an instance of which take.—A certain hired girl in this city went home one evening, and addressed her mistress thus : “ Oh ! said she, we have had a great display of divine power among us this evening.” “ Well, and how so ? ” said the mistress. “ This night,” said she, “ we have had added to our society thirty persons.” “ But how many have you turned out this night ? ” “ We have cast out thirty-two backsliders*.” This you see, sir, will set your revival in its true light.—Will any sober man deem such to be be revivals of religion, when the doors of a meeting-house are locked, and those who are there prevented from retiring ; and then ministers and members reiterate the most horrid cries and shrieks, until persons not accustomed to such scenes become terrified, and while thus alarmed, the preacher solicits their names to be placed on his class paper, and then these are his converts ?—Methodists talk much of falling from grace : but it is such grace as they have received from their ministers, not from God—grace that never changed the heart, but only alarmed their fears.

When mention was made by you that the Lord had sanctioned infant sprinkling by his presence, I perfectly understood you. It had become notorious, that the immersion of believers had been made the happy instrument of awakening many sinners. Now, that this might not detract from the credit of your favourite

* Should Mr. T. dispute the credibility of this or any succeeding anecdote, the writer of this work is prepared to adduce testimony of its correctness.

practice, it was your wish to make it appear that God had equally approved its administration. When you were about producing your strong proof, my curiosity was not a little raised, and I expected nothing so much as to hear of numbers that were converted at the sight; but, after having waited with the utmost impatience, the mountain in labour brought forth a mouse. You tell us you had a happy time. A happy time! that is, perhaps you were all in an uproar—fell to shouting—disturbed the neighbourhood with your noise, (for these are what your people deem their happy meetings); and all this to be sure must be attributed to God, and these irregularities pass for the workings of his Spirit. But you think God would have “damned you in the act,” if infant baptism were not from heaven: but remember, sir, that it is yet time enough for him to reprove your conduct, and though damnation may not be the penalty, yet you are not escaped out of his hand.

While atheists have mocked at the being of a God—while gentiles have sacrificed to devils—while deists have denied divine revelation utterly, and while Jews were hanging the blessed Jesus on a tree; God was silent, and seemed not to notice these things: but will you make the forbearance of God an argument for additional insult? I suppose your excessive impiety and ridicule at the water, was the fruit of such a sentiment. The same argument would justify all the error of opinion, and all the immorality of practice, that ever was in existence among those who call themselves christians.

You console yourself with the sentiment, that no enquiries will be made by and by whether you have or have not been baptized, or whether baptism has been rightly or improperly performed, and you are pleased to call these by the name of *little things*. However, for a warning to you, and to make it evident God will require it at your hands, take the following quotations.—“From the days of your fathers ye have gone away from mine ordinances, and have not kept them,” Malachi iii. 7. “Why do ye transgress the commandment of God by your tradition?” Matth. xv. 3. “In vain they do worship me, teaching for doctrines the commandments of men.” Matth. v. 9. “Full well ye reject the commandment of God, that ye may keep your own tradition,” Mark vii. 9. “Making the word of God of none effect through your tradition,” Mark vii. 13. “Whosoever (whether private or public character) shall break one of these least commandments, (only one, and that not a little one, but the least) and shall teach men so, he shall be called the least in the kingdom of heaven,” Matth. v. 19. What now becomes of your assertion, that God regards not these *little things* as you term them?

Out of humour with the Baptists on account of their requiring religious experience from the candidates for baptism, as a proof of your liberality, you “would not go through such tedious forms as hearing of experiences and *dreams*, but would take their word for it, and if they seemed to be affected by the truth preached, take them down the bank immediately by hundreds, and baptize them right away.”—Now, reader, here is a precious confession indeed! this is a specimen of additions made to the Methodist episcopal church. The man seems not to care whether his converts are the children of God, or the children of the devil; he would tumble them into the Methodist church by hundreds—verily he is not very nice about his spiritual company! I deem this remark of his the more important, because it is well known the Methodists have pretended to more spirituality than their neighbours, and are often branding other societies with the odious epithets of *hypocrites* and *formal professors*; and they have not failed to say these things of the Baptists: but now it seems the Baptists are too strict, much more so than the gentleman would have been in a similar case! Is not this a compliment to the Baptists? and does it not go to say, (and which is certainly true) that we are careful of receiving unworthy persons into our connection; while Methodists, or at least the gentleman himself, would feel no scruple on that head? I confess, that I never before had thought that the Methodist society had so greatly degenerated, until I received it from the gentleman’s own lips; but had conceived they wished the children of God, and only such, to unite with them: but now, I find, (if the gentleman has stated their views right), they are opening their doors wide for the world to come in. But then, what he advanced was not thought to be quite correct by his colleague; for, immediately after the elegant address of the speaker was finished, behold! the Rev. Mr. Smith (and to his honour I mention it,) interrogated the subjects in a variety of instances, as to their knowledge of, and faith in, Christ, and resolutions to live a religious life.—Did you not feel very much confused, sir, when this was done? or, are you so insensible to shame, that you cannot blush?

You will, Mr. Totten, doubtless pardon me, if I inform the reader why you were incensed against the relating of dreams: but, at any rate, whether or not, he shall have the reason in full.—It is not, gentle reader, that the Baptists are so fond of dreams, that I relate this; for, although we think it proper to recite such as have been blessed by God to the awakening of the party; yet it is well known, that we diligently look into the feelings and views of the candidate, to see if the divine Spirit be at work, or whether the person has had only legal fears. But

then the gentleman was all alive on account of a very particular dream, that was related by a young man, one of our candidates for baptism, whom he had tried to make a convert of, but had entirely failed, and who, to his great mortification, considering the dream to be a warning from God, (of the correctness of which opinion the reader must judge for himself), joined the Baptist church.—Now, reader, for your satisfaction, and that you may sympathize with the gentleman, you shall have the dream, which was as follows: “I was,” said the young man, “an attendant on the Methodist worship, and was inclined to them much; but one night, in a dream, I thought that I was among thousands of people, who were in the act of gathering in a harvest—that while thus employed, a person in shining garments made his appearance, and called to me with a loud voice, saying, ‘Come out from among that people, for they are Methodists.’ He then said, ‘Do you know what they are about?’ To which I replied, ‘Yes, they are gathering in an harvest.’ He then said, ‘Do you know what kind of wheat it is they are gathering?’ To which I replied, ‘I do not.’ ‘Come here, then,’ said he, ‘and I will shew you.’ He then took me to a garner, and bade me examine the wheat, which I did, and when I took it in my hand, I found the most of it hollow and blasted, and but here and there a sound grain among it. He then asked, ‘Is this grain good?’ To which I replied, ‘No, it is hollow and blasted.’ He then said, ‘Come with me, and I will shew you a harvest to gather.’ He then took me to a beautiful field of wheat, and said unto me, ‘Gather that:’ and then he left me.”

Now, reader, it was this that the young man related, and said was, as he thought, an admonition to come out from among them; and to this dream the gentleman alluded. Can you blame him for his great sensibility on such an occasion? Certainly not.—But the society with which you are connected, sir, ought to be the last to object to visions; for it is well known, that you have been greatly imposed upon by persons pretending to supernatural revelations, and so confident have you been that God has interfered in favour of your society, that you have not been ashamed to avow it openly. If you want evidence of this, I have it in my power to assist your recollection.

How, sir, could you have the effrontery to declare, in the open manner in which you did, that the Baptists believe and teach, that every person not baptized is lost? I was the more surprised at this, because you seemed to be afraid that the people present would not hear the assertion, and lest they should not, you repeated it again; and my surprise is not a little increased by hearing, that after my answer to your address at the water, at our next ordinance season, you again insisted on the same

thing. I ask, whence did you obtain your information? Was it from our Confession of Faith? or did either yourself, or any of your brethren ever hear a Baptist affirm it in his preaching? You must bear with me, sir, if I say the charge is entirely false, and that you knew it to be so, and that the reason you made it was for want of argument. I now challenge you to furnish proof of it from any of our writings, or Confessions of Faith; and if you cannot, you must forever be mistrusted in future. What sufficiently manifested you knew the reverse to be true, was, your objecting to our examining persons before we baptized them. You dare not deny what you then said; and, if you dare not, pray, sir, what is the examination for? Is it not to ascertain whether the candidates be gracious persons or not? and did you not blame us for this our strictness? Does not our practice in this fully prove the falsity of your charge, and that we do not baptize persons unless we believe them to be christians already, and not to make them so, as you have asserted? But, sir, why did you resort to such pitiful artifice? I will tell you. You were sensible that your pretended reasoning would not bear the test of examination, and lest your hearers should see the weakness of your cause, there was no other expedient that could be adopted but an address to the passions of the audience, to stir up their prejudices, so as to prevent them from searching for themselves. The hue and cry is set up against the Baptists thus: ‘See, ye mothers, these Baptists will have none to go to heaven but themselves—they make sprinkling to be no baptism, and therefore send us all to hell as unbaptized persons. Now what is to become of your babes? are they in hell too? Why these wicked Baptists do certainly believe in the damnation of infants, or why do they not baptize them? Surely, those that are not fit for baptism, are not fit to go to heaven.’ Thus by mere declamation, and an address to the passions, the auditory are led off from the controversy. Their prejudices being roused, they become unprepared to examine impartially, and under such false impressions dismiss the subject entirely; but not without many woes denounced against the cruel and hard-hearted Baptists, as they call us.—You, sir, are an inveterate enemy to the Baptists, and it is this enmity that carries you all the lengths you go; neither is it the first time you have misrepresented our society, and though it may be disagreeable to you to hear it, I shall relate to the reader a piece of your public prevarication, that must stamp on you merited disgrace, and shew what you are capable of, and what sort of an antagonist we have to deal with.

Some few years since, this famous Methodist champion commenced an attack on the Baptists in the neighbourhood of Jacobs Town, New Jersey. But what weapon do you think he

used, reader? Was it argument?—No, no, it was the weapon with which he excels, and which he so dexterously wielded lately at the water. He obtained the Baptist Confession of Faith, and, if my memory serves me, obtained also a pamphlet called the *Confession of the Synod of Dort*: these were stitched together, and then, in a crowded assembly, he thus addressed the people: “I will now,” said he, “shew you what a *wicked* people these Baptists are, and what dreadful doctrines they hold. See, I have in my hand the Baptist Confession of Faith, and to convince you that I do not charge them wrong, shall read you a paragraph.” Instead, however, of reading a passage out of the Baptist Confession, he selected one from the other, to the following purport: “God, by an eternal and irreversible decree, hath predestinated a certain number to eternal salvation, without regard to *faith* or *good works*; and, by the same eternal and irreversible decree, he hath *predestinated* the rest to eternal damnation, without regard to *unbelief* or *evil works*.”—“This,” added he, “is the creed of the people denominated Baptists.”

A minister, who afterwards visited Manahawkin when Mr. T. was at that place, having heard of the imposition practiced at Jacobs Town, and fearing that attempts would be made to deceive the people at this place also*, he publicly mentioned the circumstance, and declared, that if Mr. T. had announced the above as the Baptist Confession of Faith, he was either mistaken or *worse*!—An interview between Mr. T. and the gentleman ensued; when, during a conversation respecting the above affair, and from the circumstance of the person being very near-sighted Mr. Totten probably supposing he should not be detected, opened a Book and put it into his hand, saying, “Is not that your Confession of Faith?” The gentleman having examined it, replied, “Yes, this is.” Mr. T. then made an attempt to take back the book: but, much to his mortification, the other retained it, and continued turning over leaf by leaf, until he came to the Confession of the Synod of Dort, and then said, “This is not ours, sir,” and asked, “Did you not know, Mr. Totten, that this is not the Baptist Confession?” To which Mr. T. answered, “Yes.” He then asked, “Did you then, sir, mean to make me acknowledge the whole of this book to be the Baptist Confession of Faith, and then make use of my acknowledgement to deceive the people.” To which Mr. T. made no reply.

* It seems the gentleman's fears respecting Mr. T's designs at Manahawkin were not wholly groundless. There was a meeting house there, built for the Baptists in particular, but subject to the use of other societies when they were not occupying it. The Baptist minister removing from thence during the revolutionary war, the society fell into decay. The Methodists did not fail to avail themselves of so favourable an opportunity, and, as usual in such cases,

Now, reader, you have a portrait of the man; you see he will stick at nothing to gain a favourite point, and no doubt he concludes the end will justify the means: but do you admire the likeness? Can you, after this, believe any of his defamatory charges against the Baptists?—This is the man that boasted of his assurance and faithfulness at the water side, in the presence of thousands!

The reader may ask, ‘But do you not, indeed, hold such a sentiment, that unbaptized persons are lost, infants as well as others? If you do not, how has the report gained such circulation, and from what source could it originate?—To the public we owe it as a duty to render every satisfaction; but as to our accusers, we need take no pains with them, because they know better, and only use it for party purposes; and were they refuted a thousand times, would still repeat the slander. When we declare infants are not to be baptized, it is not because we doubt the salvation of such as die in infancy; for we do most assuredly believe, that all deceased infants, whether they are the offspring of believers or not, are saved by the atonement of Christ: but the reason we object to their baptism is, because there is no example of their being baptized by Christ or his apostles—and because faith and repentance are required of the subjects of baptism, of which infants are entirely incapable—and likewise, because baptism is an ordinance preparatory to church fellowship, of which it is clear they are incapable also.—Our reason for not sitting down at the Lord’s table with such christians as have been sprinkled, but not baptized, is not because we doubt their piety, or whether they will finally arrive at glory. No: of this we have no doubt; we firmly believe, that all pious people will rise to heaven, whether baptized or not. But we do not commune with them, because we believe baptism to be a prerequisite to the Lord’s table, and that such as are even the children of

occupied the house entirely as though it were their own. In this situation of their affairs, the Baptist Association appointed some of their body to visit and preach to such of the people as still remained; who, on going thither, found but five members of the church who had survived. They, however, entered upon their duties, and such was the power that attended their ministry, in a short time many souls were awakened, and after having savingly believed in Christ, were baptized on a profession of their faith. And this was not all: the love which the people formerly had for the Baptist society returned, the expression of public sentiment was in their favour, and a manifest preference given to them; some of the members of the Methodist society were convinced of baptism and united with the Baptists, others were very uneasy. The two societies continued to worship in the same house alternately, until at last the Methodists tried by stratagem to turn the Baptists out altogether: but failing in this, and fearing the total dissolution of their society by the force of truth, they finally went off of their own accord, and built a house for themselves.—In the schemes which were here devised for dispossessing the Baptists M. T. zealously and actively took a part.

God have no right there, until they have submitted to Christ's command ; and if, under such circumstances, we were to admit them, it would be an encouragement to persist in disobedience to Christ. When, for these reasons, we refuse to commune with them, our enemies take the advantage, as this man has done, and presently report, that the Baptists deny any persons to be christians but themselves, and affirm the damnation of infants.—But the question between us is not, who shall be *saved*, but who are to be *baptized*, and what is baptism.

That no dependance is placed by us on baptism, as a *saving* ordinance, must be evident to every unprejudiced mind ; because we baptize none but professing believers—we always refuse receiving persons that look upon baptism to be a saving ordinance—in every instance they are interrogated on that head first. In our Confession of Faith we have declared the reverse in the following words : “ Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a *sign* of his fellowship with him in his death and resurrection—of his being engrafted into him—of remission of sins—and of his giving up unto God, through Jesus Christ, to live and walk in newness of life. Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.”—If we believed baptism would save, should we not then administer it to our children ? Or are we more deficient in love to our offspring than others ? But you still object, that if we deny the right of children and of unbaptized believers (for we deem all such unbaptized, who have not been immersed) to church membership, we do in effect, though not in word, thereby deny that they will be saved ; because, say you, if they are not worthy of church membership, much less are they meet for the kingdom of God. This mode of reasoning appears to me very incorrect, because it makes church membership essential to salvation, or, at least, it supposes such as are church members must necessarily go to heaven : but we firmly believe, that thousands are now in heaven, who never were baptized, nor yet united with a christian church of any order ; and we are equally sensible, that there are thousands who have been connected with the church of Christ, as its visible members, who are, notwithstanding, now excluded from the presence of God.

But this charge with more propriety may be urged against the gentleman ; for it is certain that all his reasonings went to prove, that Abraham and his natural posterity, even *all of them*, were the believing people of God ; and, to vindicate the right of infants to church membership now, he affirmed that the Jewish and gospel church were the same, and that as Abraham and his

natural infant posterity were members of the then church, so believers and their children are members of the gospel church. You now perceive, reader, that the gentleman made no provision for the infants of Gentiles then, nor yet for the infants of unbelievers now : but has left them in the hand of the devil, or to "*the uncovenanted mercy of God*," as a late author terms it*.

Our opponents are reduced to a great difficulty, and one out of which they never will be able to extricate themselves ; for, in order to have infants into the church, they insist on their interest in the covenant of grace, by virtue of being the children of believing parents ; neither do they pretend to say that this is the right of all infants, by which they deny the infants of unbelievers to be in a state of salvation, and do virtually teach, that their state is a dangerous one.

The Pædobaptists, in setting up a defence of infant church membership under the gospel, had to infer their right from the Jewish church. They could not extend it wider than to Abraham and his posterity ; for, had they made the whole world the church then, the whole world must, according to their reasoning, be the church now ; and, of course, the whole world become the "*believing people of God*." But no ; it seems it would not suit, that Jew and Gentile were alike in the church of old ; and if church membership being denied, implies (as our opponents affirm concerning the Baptists) an affirmation that children are lost, then the Jews by such a denial, and those who make the gospel church to consist only of believers and their seed, do by a like denial of membership to the children of others who are not believers ; I say they do, in thus declaring, affirm the damnation of by far the greatest part of infants born into the world ; for the majority of such are not the children of believers, but of unbelievers. Now to demonstrate the truth of this position, I would address a few questions to the gentleman, and also subjoin the reply he must make, unless he abandons the ground he has taken ; and the result will be, that he must either give up his slanders about the Baptists sending children to hell, because they will not baptize them, or else the charge is fastened on himself and brethren.

Q. Do, Mr. Totten, tell me, what was the church of old ; did it consist of Jews only, or were all the Gentile nations incorporated with them ?

A. Abraham and his children were then in the church, and they only.

Q. Who are members of a gospel church now ?

A. Believers and their children, and only such.

* See Rev. Mr. Berridge's *Christian World Unmasked*.

Q. How do you prove, that believers and their children are now in the gospel church?

A. Because Abraham and all his children were in the Jewish, and then his infants were, as well as himself; and as the gospel church is one and the same church, we infer that infants of believers are now members.

Q. How were the infants of Jewish parents brought in, and also how are the infants of believers now brought in?

A. The first were brought in at eight days old by circumcision, and children are now at the same age to be brought in by baptism; that is, the children of believers.

Q. Then the infants of gentiles were not church members, nor are the infants of unbelievers church members now?

A. No; the children of uncircumcised gentiles were not members; and so the children of uncircumcised, or unrenewed persons, are not members now.

Now, sir, you blame the Baptists for not admitting infants into membership; but wherein do you differ from us? do you not deny also membership to the children of unbelievers? You also declare that the Baptists, in denying baptism to infants, do in effect say they are damned. Do you not perceive, that if what you say of us is true, that the charge lies equally against yourself; for you do affirm, that none but the children of believers are to be admitted into the church? But, in order to extricate yourself, the answer will be, that you will baptize any infant, and that in doing this you avoid the imputation.

How amazing the inconsistency of Pædobaptists! Sometimes Abraham and his posterity are made the figure of believers and their children; but then, perceiving that this would not make the platform broad enough, they presently run from it, drop the figure, and will have every thing to be the church. If we allowed all these gentlemen want, that is, that the gospel church is the Jewish church continued, and that they might infer membership for the seed of believers from the circumstance of Abraham's infant offspring being in that; I say, should we grant it, on condition they would act consistent with themselves, such a restriction as they plead for would not satisfy them: their plea for the infants of believers is a mere pretext for an unlimited extension of infant baptism.

It is really ridiculous in them to shift their ground so often, for with one breath they confine membership to the seed of believers only, and then run right away and sprinkle the seed of unbelievers, and, as a warrant, point to the Jewish church; whereas it is evident the Jews never pretended that the children of Gentiles, as such, had a right to circumcision.

Would you, Mr. Totten, in order to shew your boasted liberality, had you lived under that dispensation, have gone forth and circumcised the children of gentiles, when their parents still remained separate from the congregation of the Jews? If you would not, and yet persist in saying the Jewish was a figure of the gospel church, how dare you then administer what you call baptism to the children of unbelievers? Did you ever hear of a Jew acting so inconsistently, and afterward pretend to plead a divine warrant? If not, which you certainly have not, do you indeed act according to your pretended model? Would you say that circumcision would have been administered to the children of a gentile on his demanding it for them, while the parent himself would not submit to it? If you do, I challenge you to furnish a precedent: but if you do not so affirm, I still repeat the question, how dare you, in the presence of God, administer what you call baptism to the children of those who are even revilers of the gospel of Christ? If you would have circumcised the children of the gentiles indiscriminately, then what you say of the Jewish church (that it was composed only of Abraham and his posterity, together with the gentile proselytes) is false, and the church in that case must have embraced all nations; and so must your inferences be false in making believers and their children now the church of God. To constitute your inference or conclusion perfect, the whole world must be the church of Christ now, because you will admit any to ordinances. You now, sir, must see that you are reduced to the necessity of either giving up your Jewish church as a model, or, if you will have it, then you must cease to baptize the children of unbelievers—Which will you take? If you give up the Jewish church as your model, then, alas for you, all your arguments for infant baptism are gone at a stroke; for infant church membership as then existing, is all you can bring to justify your present practice. But if you will keep your model of a gospel church; to be consistent, you must cease to baptize the children of unbelievers (for remember you make baptism come in the place of circumcision), and then, to be sure, you must of course be deemed an uncharitable man, and the same charge rests upon you that you have urged against the Baptists; that because you would not baptize them, you must needs believe they are lost. You are now touched in a tender place, and as the saying is, “slain with your own weapon.” You will surely, sir, after this, be more delicate in charging us thus, especially as it recoils on yourselves. But who would ever have thought of using such arguments had it not been, that an appeal to the feelings of a mother has done more for the cause of infant sprinkling, than all that has been said or written in its favour.

Did we ever hear of such charges being preferred against the Jews for not circumcising the children of gentiles? Would any gentile say to the Jewish priest, 'Sir, you only circumcise the children of Jews, why do you not perform the rite on our infants also;—see, ye mothers, these wicked Jews think that our children will all be damned, for they will not circumcise them!' Would not the Jew have replied thus: 'We do not circumcise our own children because we think it will save them, neither do we refrain from circumcising yours because we think they will be lost: but we do the one because we are commanded, and omit the other because no such command exists.' Such precisely, would be the answer of a Baptist concerning baptism; for we do not baptize infants, because we have no command so to do; and we are fully of opinion that if it would have been rebellion in the Jews (which it certainly would) to circumcise the children of gentiles as such, without a command; in like manner it would be rebellion in us to baptize without a command; and that, as in the first case, no Jew ever pretended to such a right, it would be equally absurd and wicked for a gospel minister to act thus.

But to conclude my remarks on this ridiculous assertion, we challenge our opponents to furnish any thing from our writings, or from any other quarter, to prove that we make baptism a saving ordinance; and I now solemnly assert, that it is not the sentiment of the society, nor is it my sentiment, nor did any person ever hear me so affirm; and I am bold to declare the charge destitute of all truth, and that our opponents have inferred it merely from our denying the right of infants to baptism, and have found their account in propagating it.

I am disposed, sir, to dispute your claim to liberality, and the more so, because it can easily be made appear, that what you term charity and benevolence, deserves quite a different name. You told us at the water side, that "your society were no bigots, did not lord it over the consciences of christians, and that what they thought *was right*, you would not object to;" and then you gave yourselves a great deal of credit for being so exceedingly complaisant in religious matters. Now, sir, give me leave to say, that such sentiment is the most monstrous impiety; and if the principle is admitted and carried to its full extent, there is of necessity an end of all religion. Will you pretend to say that the apostles practiced differently at different times? If you do, I ask for proof; if not, then there was but one mode by them practiced. Now, sir, whatever that mode was, which Christ and the apostles submitted to and practiced, do you imagine they would have deviated from it under the specious pretence of being thought liberal? You, above all others, will be most un-
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to maintain your ground, and that because of your very different administrations; for as your practice varies, you must of course be different from the primitive mode at one time or the other. You did indeed make your boast, that you must be right "*sometimes at least,*" as you followed "*every mode that ever had been in use;*" but, sir, you had not sufficient sagacity to see, that this was a complete acknowledgment, that you must have gone entirely wrong at other times; yea, and in this declaration, did you not forfeit your character as an honest man in the things of God, as you admitted all the ways practiced could not be right, and yet you justified the practice? Did you mean to insinuate that the word of God is obscure—that it is impossible to know with certainty the divine will; and men were left at liberty to follow their own inventions? yea, that New Testament ordinances were left entirely in the dark, and that Christ, who is a son over his own house, had been less particular in pointing out his worship, than Moses the servant was, who even descended to point out the colour of garments—ordered a *red* heifer for sacrifice, and even directed the *size* and *form* of snuffers and candlesticks? Do not such insinuations, sir, tend to scepticism, create doubt about other parts of the divine word, and make persons indifferent as to the service they render to God? You, sir, in this pretended liberality, set up the judgment of men in opposition to the law of God; for the principle is this; that if a man expresses a desire to serve God, and with this view sets about what he thinks to be religious duties, but nevertheless goes wrong entirely; yet, as long as he is sincere, and thinks he is right, he does no harm in acting contrary to a divine law; but this very service is fully as acceptable in God's sight as if he had scrupulously performed his will. By this it would appear, that not what God says to be right, is so; but what a man thinks is proper, let it be ever so contrary to the divine command, is right, and of course the man knows better than his Lawgiver. But, sir, where will you stop if you admit this principle? Do you not perceive, that it aims a deadly blow at all practical religion? It will not do for you to pause at baptism; for if you teach men to get over one positive ordinance in this way, they can with equal ease surmount all the rest; they have only to plead sincerity for their excuse, when they set all the laws of God at defiance; and it will be impossible for you to attack any of their vices, having admitted the above principle, and furnished them with such an admirable excuse for breaking the divine law. Now, sir, let us try what sort of work you would make of it in reforming a transgressor, who pleads your excuse for his breach of the divine law; and let me beseech you candidly to examine the very pernicious tendency of the principle which you have

wrongly named liberality. To set this forth, I will introduce you to one of your members, and suppose a variety of cases, thus :

Minister. Brother P. you have lived very improperly of late, and I have been very uneasy about you ; pray how can you rest thus ?

P. Do sir, point out my improprieties, and if you convince me, I will forsake them.

M. Why, sir, you attend the theatre—visit places of amusement—play at cards—you dance—besides, you do not attend the Lord's Supper, nor pray in your family, nor yet pray in private.

P. Why, sir, all those places of amusement I consider entirely innocent ; and as for praying and attending the supper, I do not see it my duty ; for I look upon these things to be mere outward form, and praying and communing I consider as an inward work only : and I am sincere in my belief of these things.

M. But some of these things are commanded to be done in the word of God, and others of them are discouraged ; surely you will not do what is in the one instance forbidden, and omit that which is commanded.

P. But, sir, you have often said, that what a man thinks to be right is so : now I do think I am doing right in acting thus ; therefore it cannot be wrong, or else my conscience would accuse me.

M. But I only said so about baptism, not other things.

P. But is not baptism a command, and is not the mode clearly revealed ? yet have you not repeatedly said in my hearing, that though a man might be wrong in this, yet if he were sincere, God would not require it of him ; and does not the authority of God as much suffer in one deviation as in another ?

It is easy to perceive the difficulty in which Mr. Totten would be placed, and that he would either have to tolerate every vice, or else abandon the false position. This doctrine would lead to a complete justification of the error of the papists, concerning the ordinances ; nor would you, sir, on your principle, be able to resist them. Were a catholic to address you thus : ' Sir, I desire you to administer to me the supper of the Lord ; but you must in doing this conform to the doctrine of our church, and instead of giving me broken bread, consecrate a wafer, which, when so consecrated, becomes really and substantially the very flesh of Christ ; and you must drink the wine yourself, not presenting any part to me.' In vain would you, sir, object that the bread underwent no change of substance—that the wine, as well as the bread, was to be received by the communicant ; and that the whole was contrary to the primitive administration,

and also to the sentiments of your society ; for he would answer all these objections with your assertion, that what a man believed to be right, is right, that these are little non-essentials, that every man is to judge for himself in such things, and that ministers are to be liberal and receive all the children of God : moreover, his plea of sincerity would silence you effectually. But to bring the matter still nearer home, should a person of the same denomination demand baptism of you, at the same time assuring you, that you must use salt and spittle in the ordinance, and that he verily believed that baptism was not complete without them ; here, sir, in like manner, you dare not object, and in order to be thought liberal in sentiment, you must conform to his demand, and that because it is his opinion and he is sincere in it.

You do indeed, sir, dearly earn the epithet of *liberal* ; it is at the expence of God's authority,—it is by trampling under foot his ordinances, setting up the ignorance, false reason, and prejudices of men in their place. You are, it seems, all condescension to men, and are free to change the laws of God to please them ; and are more afraid to displease man than God. Whence, sir, did you receive a power to dispense with divine laws ? was it from God you received it ? O horrid blasphemy !!! Are you not afraid, sir, thus to offend the Lord ? Remember that Nadab and Abihu offered real incense, and in censors also, yet they were struck dead for doing this with common fire, instead of that from the altar of the Lord. Your doctrine would make this a trifle, and charge God with cruelty in this thing. Did not Uzzah lose his life for only putting forth his hand to keep the ark from overturning, which he did also out of a pious motive, even to preserve the ark from falling ; and yet this did not excuse him, because God had forbidden any to touch it but priests ? Did not the men of Bethshemesh, to the number of fifty thousand, (1 Sam. 7. 19.) perish for only looking into the ark ? Did not Moses for his striking the rock twice, instead of merely speaking to it as God commanded, so displease the Lord, that he was forbidden to enter the land of rest ? Did not Saul lose his kingdom for offering sacrifice, and that to God too, and in a right manner also ; but this on account of his having no command thus to do ? Did not the Lord charge the Israelites with having gone away from his ordinances, even from the days of old, and declare they were cursed with a curse on that, as well as on other accounts ? Mal. iii. 7. Why need the ancients have suffered persecution if they had held your accommodating doctrine ? Would the church of Rome have ever persecuted them if they had acted as you do, calling the institutions of God little things, and deeming such persons as conformed to popular

opinion the only liberal persons? No, verily, they would have been caressed instead of being put to death; for if Paul had preached circumcision in order to please the Jews, he declares the offence of the cross would have ceased, Gal. v. 10.

And, sir, under the specious pretence of charity, you and your brethren have set up the hue and cry against the asserters of God's authority—have made bold to call such as affirm, that men have no right to change divine ordinances, by the odious name of “bigots;” while you have audaciously declared those to be the only friends of Christ, who give men liberty to alter the worship of God. You, sir, are afraid of the cross, you love to go with the multitude; but although such conduct may make you pass for a liberal man now, a little while and the scene will be changed, and God himself will declare whose conduct he approves, whether time-servers, or such as have nobly withstood innovation and stuck to his precepts.

You very indecently laughed at the different methods of baptizing the persons on that occasion; and in order to pass for a wit, to the no small interruption of the assembly, you expressed yourself very irreverently. At one time with extended voice you ask, “If it required such a length of time to baptize so few persons, how could three thousand have been baptized in one day by the apostles?” and this you accompanied with a laugh of scorn. Then you again, as if void of all shame, cry out, when one was immersed face foremost, “See there, did I not tell you that persons may be baptized different ways!”

As you are unquestionably the Solomon of the age, and without an equal for clearing up doubts, it will not be taken amiss by you, should I notice your witty, or rather nonsensical observations. Pray, sir, did you mean to insinuate, that the scriptural account of three thousand being added to the church in one day (Acts ii. 4.) was not to be credited? or did you wish to be understood that they could not have been baptized that day, unless it were done by sprinkling, and as a reason for such sentiment object to the length of time your brother took in immersing the thirteen persons who were candidates? If you meant the first, then you rendered no small service to your deistical hearers, and confirmed them not a little in their contempt for the inspired writers; neither was that the alone instance in which you lent them your aid on that day. It must have afforded them sport to hear a professed minister of Christ doubt a narrative in the scriptures, and they certainly were the more confirmed in their opinion, that religion is mere priest-craft. But if you meant the latter, you might have spared all your wit, for the text does not say that three thousand were baptized in one day, but only that they were added to the church in one

day ; and it is not improbable they were baptized at different times preceding. But if it had been said they were baptized in one day, would it have been impossible for the seventy disciples whom Christ had sent into the ministry, (Luke x. 17.) and the twelve apostles, to have done this in one day? Allowing them to be present, and it lays on you to prove they were not ; then if each one of them baptized thirty-seven persons, the number so baptized, would amount to more than three thousand. Now, sir, how ridiculous does such a little, mean, and pitiful objection appear ! and how indefensible must a cause be, that needs such quibbling to support it ! But we cannot forbear the smile, that because a Methodist preacher, who does not understand the business, makes an awkward hand of it, and spends three hours in doing what a Baptist could perform in less than one, this very deficiency on their part, must be charged to the account of the Baptists ! Why, sir, your brother did the best he could, and no doubt will so improve in time, that he will perform it as decently and expeditiously, as a Baptist would have done ; and this is reasonable to expect, as the Methodists are becoming Baptists rapidly. But you would infer, that to immerse must take up much more time than to sprinkle ? this, however, is not so clear as you would wish it to be ; for it must certainly take a Pædobaptist as long to pronounce the name of the Trinity over the candidate, as it would a Baptist. The difference of the time between putting the hand into water, and sprinkling it on the face, and putting a person under the water, and then raising him up, would be trifling. But then, our brethren in their wisdom have supposed many probable ways were in use to dispatch business ; for the saving of labour in their account is not a small matter. Some will have it, that the Jews stood in ranks in the waters of Jordan ; others, that they were only at the water edge ; then comes John, say some, with a shell (for he was too poor to have a pitcher) and flings it on perhaps a dozen of them at a time ; but others arm him with

“ A scoop, or squirt, or some such thing,

“ Whereby ingenious John did fling,

“ Full drive, the water on the rank

“ Of candidates that lin'd the bank.”

Do not smile, reader, at the idea of labour being saved in religion, for such is the ingenuity of our Methodist brethren, that they have imitated the famous spinning machines of old England, which, you know, does the work of many at once ; and it is no uncommon thing for them to call on all such as are in their place of worship, and wish to be converted, to rise up, and likewise bid all the backsliders to do the same ; now, what is this for, but to convert the first in a trice, and to reclaim the

latter in an equally short space of time, and that without the tedious process of converting them one at a time. Indeed Mr. Totten is become such an adept at dispatch, that he has hinted his intention of converting the people by hundreds at a time on the bank, and then without more ado, lead them immediately into the river and baptize them. But he thought the cause of infant sprinkling was gained, when one of the subjects was immersed face foremost: "See there," said he, triumphantly, "did I not tell you so—did I not say there might be *different modes of baptism*!"

But what did all that prove? did the immersion of a person face downward, prove that a person may be dipped by sprinkling, or overwhelmed in a bason of water? or did it prove, that because a Methodist preacher would conform to any thing, or every thing, to suit the caprice of men, that this was incontestible evidence, that the apostles did just so? It is unpardonable in you and your brethren, sir, not to have known that believers immersed in the name of the sacred Trinity, and by authorized persons, are considered by us as regularly baptized; neither is it a matter of any importance (except as it relates to decency) whether it is done face forward or not, for immersion is immersion: But if you wish us to take it for granted, that because persons may be immersed different ways, it equally follows that they may be immersed by sprinkling; we will, in that case, take the liberty of dissenting from you.

If your society were to immerse believers in water, and that uniformly in the way last mentioned, or were they to vary their mode of immersing them as much as possible; in that case, the controversy would cease between us; and if we were to object to the manner of doing it, it would not be by proving it not to be baptism, (for that would be impossible) but by shewing, that one way would be more convenient than another. Now, sir, what becomes of your pretended wit and indecent laugh? indeed you deserve to be laughed at for your dulness. Would any one but a self-confident, vain, impudent, and ignorant man, ever have thought of asserting such nonsense as, that because a person may be dipped in different ways, therefore dipping and sprinkling must most surely be the same thing?

Your remarks on Greek prepositions were truly ridiculous; for you first most gravely affirmed, that the words "*into*," and "*out of*," as found in our translations of the Bible, were wrong, and that where they are said to go down "*into the water*," and to "*come up out of it*," should be rendered they "*went to it*," and "*come up from it*." So, then, it seems, that you find fault with the present translation, and it would appear the Bible must

undergo an alteration, or sprinkling cannot be defended. But whence, sir, did you obtain your information? Are you a critic in the original tongues? After this great parade about *mistranslation* of the scriptures, to our utter astonishment, we hear you say ‘you *know nothing about* Greek, and that the learned gave you this information.’ For the sake of your reputation, if you have no fear of wresting the scriptures, do not in future pretend to mend the present translation of the Bible; but leave it to others, on whose opinion more reliance can be placed. But ‘the learned told you so;’ that is, in plain words, the learned Mr. P. E——, the same author from whom you obtained all you advanced at the water. But what credit is due to that gentleman? Certainly, if he could unblushingly misquote Mr. Booth, his antagonist, in order to abuse him (which will appear hereafter); he would not hesitate to serve the apostles in the same manner.—You were resolved to come off, however, as well as the case would admit of, by saying you would ‘leave the learned to contend about words; but, for your part, it was not words, but the substance you would pursue.’ Pray, sir, why did you not act thus, and not expose your ignorance, by such an unmeaning flourish? and if it was substance, and not shadows, you were grasping at, how came you to bring in the shadows of the old law to illustrate gospel rites?—As to the prepositions above mentioned, we shall notice them in their proper place.

But you say, “there is nothing said against baptizing infants.” Is there, sir, any thing for it? and do you mean to tell us, that any thing and every thing may be performed as acts of religious worship, however absurd, provided God does not expressly forbid them? Look, sir, where this will lead—to what lengths men may go—and how it will justify the greatest atrocities. It is not said in scripture, that the pope shall not be called *Peter’s successor*—that the priest’s shall not *sprinkle with holy water*—*say mass for the dead*—*baptize bells*—*make use of salt and spittle in baptism*—*cast out the devil by exorcism*—*keep saints days*—*pray by counting of beads*—*mortify the body by whipping or laceration*—*go into nunneries or convents for life*: all which, and many more things equally ridiculous, have been performed under the name of religious duties; and every one of them is equally defensible, on the principles for which you contend, as infant sprinkling is: if the silence of scripture justifies the one, it does the other also. Or do you suppose, that as the people are the fountain of power in civil governments, and that all powers by them not delegated to their public servants, are retained in their own hands; I say, do you imagine God is exercising a delegated authority, and that you retain power to do what is not expressly prohibited?

In that address, did not you act the part of a religious juggler, and, in order to take off the attention of the people from the merits of your argument, in a most indecent manner appeal to the prejudices of the audience? sometimes rouse the sympathies of mothers for “dying infants?”—sometimes excite the anger of the multitude by asking, ‘what would become of unbaptized heathen?’ and, to excite party zeal, ‘what would become of the numerous sects of religious people, who do not practice as we do?’ and whom, you affirmed, on our principles would be lost. To crown all, your crocodile tears are called up, and with plaintive voice you exclaim, “Where will all the *Quakers* go, who have not received baptism in any shape; do not the baptists send them to hell?” You, sir, ought to have been the last man to have named that society; for your abuse of them is frequent and illiberal in the extreme. I could furnish indubitable evidence, that you have from the pulpit declared them devoid of religion; and yet, to serve your purpose, with an unblushing effrontery, you dared to speak of them thus. Yes, sir, if ever consummate impudence and vanity were united in any man, it is certainly in yourself; and it does not appear that you regard the choice of weapon, if victory may be obtained.

You likewise affirmed, that we resort to immersion in order to obtain popularity. I am ready to suspect, sir, that you are unacquainted with the meaning of the term popularity; or, how could it have entered into your head to advance such a charge? Does not that which is popular meet with the countenance of the public at large, please the great majority of them, and gain favour for those that are its advocates? and do not the persons who take opposite ground meet with a contrary treatment? But on whose side is public sentiment; is it with the Baptists, or their opponents? Certainly, sir, you cannot be ignorant of this, that we are far in the minority; nor are you ignorant of the torrents of abuse poured out on us from every quarter, especially as you have taken no inconsiderable, nor yet unsuccessful part yourself, in exciting public indignation against us. Whence, then, the justice of the charge? Do we thus practice to gain the favour of the public?

I now, sir, appeal from you to every candid and honest man, whether the reverse is not precisely true, and whether the immersion of believers is not extremely unpopular? Do not our candidates, on their making a profession, frequently endure the cruel scoffs, and jeers, perhaps of hundreds? Do they not, many times, endure the wintry stream, and not only bear an uncomfortable sensation from chilling waters, but also the despicable names of “*fanatics*” and “*enthusiasts*,” on this very account, while the most illiberal constructions are put on their

conduct? Many, very many of our members have been most cruelly persecuted on this very account. The wife has been beaten by the husband, and even turned out of doors from her little weeping children; children have likewise been driven from the houses of their parents, and not suffered to return; apprentices have had their usual liberties abridged on the same account, and otherwise treated very roughly; and my ministering brethren have had to administer this ordinance amid threats of personal assault, yea, and loss of life. The people have been warned against us from the pulpit, as enemies to God and disturbers of families;—we have been pointed at in the streets with the finger of scorn, and made the subjects of unfriendly conversation in private circles;—the weapons of slander and detraction are used against us, and the most glaring falsehoods propagated, (in doing which, you, sir, have been in the foremost ranks) to bring us into contempt. And after all this, every tittle of which can be proved with ease, we hear this gentleman affirm, we do it in order to be popular. Were that our design, we should take a quite different course, we should not put the feelings to pain, nor expose the candidate to view, but do it in a private house; we should go with the multitude, and approve what they practice.

On the contrary we are certain, that this ordinance requires too great a sacrifice of feeling ever to be received by the great ones of the earth, by whose opinion public sentiment is directed; and that as the religion of Jesus was designed to mortify the pride of man, and to counteract the false notions of propriety and honour inherent in our fallen nature and propagated in society, we do not hesitate to say, it was for this, among other important reasons, that the great Head of the church directed it thus to be administered. So far from this ordinance being popular, it is the very thing to which people object, and very many declare without disguise, that were it not for the shame attendant on the performance, they would submit to the institution. And my opinion certainly is, that this, and this principally, is the foundation of that violent opposition the ordinance experiences.—Now, sir, I call on you to answer as in the presence of the Searcher of hearts, whether this sentiment is not strictly true.—But, sir, you appear intent only on augmenting numbers, and stick at nothing to proselyte men and women. You will court, fawn, flatter, intimidate, receive them with or without baptism, and never question them as to religious sentiment.

I shall close my remarks on your loose observations, (for loose they were indeed) by noticing your most horrid charge of ignorance on the apostles. You did, sir, repeat the expression twice, "*the ignorant apostles!*" What, sir, could have induced

you thus to speak? Were you not afraid of depreciating the characters of the apostles, and do you not see that such remarks go far to weaken the confidence of men in them, and to bring their writings into utter contempt? What could the numerous infidels of the age have desired more than to hear a professed minister of Christ call in question the knowledge of the apostles, and intimate doubts of their inspiration? for surely, if public characters doubt, what may we not expect from those who possess not their information?

But it seems, such is the estimation in which infant sprinkling is held, that its advocates rather than part with it, will question the verity of God's word. Pray, sir, if you are at liberty to dispense with a part of the apostolic writings, have you not an equal right to dispense with the whole? and if you teach the people to call in question their writings in one instance, will they not proceed farther, and eventually deny them altogether? for there is no such thing as drawing the line, and in that case knowing where to stop. It is evident, if they mistook in some points, they might also in others, and who may venture to say where they have not been mistaken, and whether they have not been imposed upon first and last? Is infant sprinkling of such magnitude, that it is better to part with our Bibles than with it? Surely such assertions do not accord with what gentlemen say, when they term baptism a mere "non-essential." Go on, sir, in this business as you have begun, and engage a few more of your brethren equally zealous with yourself, and let it be your work to tell the people the apostles are not to be credited, at least, in some things; and let me tell you, sir, you will effectually supercede the necessity of a third part of the Age of Reason. Infidels may then cease their libels on the sacred writers, for *Methodists* and *Quakers* have effectually relieved them from the task, and raised an insurrection in the very camp of Israel; and our young rakes will make merry and send gifts one to another, rejoicing that the apostles are proved to be a band of blockheads, and that even by their pretended admirers.

You will hope to be relieved by saying, that they were deficient in knowledge concerning the nature of Christ's kingdom, and his design in coming into the world; and why not, therefore, on the subject of baptism? But at what time was this? was it not while they were with the Redeemer, when they thus disputed; or immediately after his death, when he called them fools and slow of heart to believe, and before they received the baptism of the Spirit, which was given to fit them for their ministry? But in the charge you exhibited against them, no distinction was made as to time. On the contrary, the audience were left to apply it to any time whatever, even to *their after*

writings ; and the purport of it was, that neither their *example* or *commands* were to be attended to, inasmuch as they themselves had been, and *might again* be *mistaken*, as to God's will.

But your charge of "*ignorance*" *against them* cannot avail in this dispute, because at the time alluded to, they acted not according to their own views, but under the immediate orders of the Saviour ; so neither will it do to apply it to after times, without all the consequences resulting therefrom already mentioned ; the truth of which thus appears. After Christ's resurrection, mention is made of men and women "being baptized," and of no others!—of "coming up out of the water"—of requiring "faith of the eunuch and jailer," and opening "Lydia's heart." Now all this was done after they had received the *baptism of the Holy Ghost*, and were endowed with power from on high ; and it is easily seen, that to charge mistake or ignorance on them at this period, is, in effect, to deny the inspiration of all their writings, and to invalidate all the epistles. What a reflection was this on infant aspersion ! It was as much as saying, 'I know, indeed, that the apostles did practice as the Baptists now do, and it is so plain, that it would be folly in me to deny it ; but then the apostles were "*ignorant*," and did not know what they were about ; and, for my part, rather than trust them in this dispute, I will go to Moses, Ezekiel, and Joel the prophet, to enquire about the mode and subjects of baptism.'

Reconsider, sir, this business, and abandon a system that requires such sacrifices in its support, and, if possible, make an adequate atonement to the injured cause of religion, by letting the world know that you were too hasty in your remarks, and that you did not at that time perceive you were tearing up the very foundations of all revealed religion : and may God preserve you in future from such furious zeal and outrageous attacks on the great bulwark of our holy religion ! I mean the inspiration of the scriptures.

My attention shall now be directed to what you call proof, that sprinkling was the mode, and infants were the subjects of baptism in the first days of the church. But here I must be excused from taking any notice of you at all by name, and be permitted to confine my strictures to Mr. Edwards' performance, from which you derived every idea that was of any weight. It would not do for me to answer Mr. E. as you quoted him ; for I know that he has suffered so much from the very imperfect representation you gave of his arguments, that I am resolved to notice him especially ; and as you advanced nothing which he did not, it is my place to make him a suitable reply ; and you through him.

CHRISTIAN BAPTISM, &c.

IN THREE PARTS.

PART II.

In Reply to the late Work of Mr. Peter Edwards.

Observations on his Introduction—shewing that Mr. Edwards has falsely stated the controversy—and that, by leading the reader away from the matter in dispute, he attempts to puzzle him, and then by false conclusions to gain his point.

MR. EDWARDS having formed a few Theses ; I will examine them.

THESIS I.

Mr. Edwards says that, ‘in disputes, the only thing to be aimed at by the parties is the attainment of truth.’ Had Mr. E. governed himself by this maxim, all would have been well : but judge, reader, if he be sincere. I shall make it appear to you, that he has been guilty of imputing falsehoods to the Baptists, and that he has made untrue quotations from Mr. Booth. The maxim, however, is a good one, and it will be well if our desire be sincerely to seek after truth—that, laying aside prejudice and veneration for long standing practices, we be determined to embrace it as soon as discovered. Mr. E. thinks, that where there is an agreement on subjects, it is in vain to dwell on them in controversy. True : but then there must be a *real* agreement. Mr. Wesley will admit, that there are such truths as election, justification, and sanctification ; but then it is *in name only*, and not in reality, or not in the *scripture sense* : but will it be inferred from hence, that the friends of sovereign grace must not oppose his views ? So Mr. E. says, ‘there is an agreement between the Baptists and himself on the subject of “adult” baptism :’ but this we deny, as will appear in the sequel. We, however, understand him ; it is by taking for granted many things which ought to have been proved, that he hopes to gain his point. We do not object to the opinion, that ‘in seeking truth, we ought to adopt that plan which will bring us soonest to it.’ Does he conform to this sentiment, when he goes to heathen poets to find out the mode of baptism, rather than to

New Testament examples?—and when, to find out the materials for a gospel church, he takes the Jewish commonwealth for his model; and, instead of enquiring at the mouth of Christ and the apostles for subjects of baptism, he takes you to Moses?

THESIS II.

This author proceeds in *his* way, to shew wherein consists the difference of opinion between the Pædobaptists and us. His statement is, that Baptists consider those *only* to be subjects of baptism who possess faith in Christ. He observes that Pædobaptists agree with us in this, “that believers are proper subjects; but deny that such *only* are proper subjects.” We do not thank him for the acknowledgement, that believing adults were baptized; for the names “men and women,” (not children,) so frequently occur in the New Testament, that he could not deny the position: but then we suspect, that he would have been better pleased had the sex and age of candidates never have been mentioned; the silence of scripture *here* would have strengthened him much. Or had the name of infant, or children of believers, once occurred with relation to baptism; then, to be sure, we should have been completely routed.—But is he sincere, when he speaks of adult baptism, (a name, by the by, which the word of God knows nothing about); for, all he acknowledges is, that *adults* have been baptized. Surely he must perceive, that if the unscriptural practice prevailed, it would go to banish the baptism of adults from the world. It would also follow, that infant baptism, of which the New Testament says not one word, nor furnishes one example, would supercede the baptism of believers, male and female, of which instances are abundant. But this acknowledgment is only an artifice, to take from us our *tried* armour, which will presently appear; and likewise, under a shew of charity toward the Baptists, to cast an odium on them for the supposed want of it, and thus to gain to himself credit with the weak mind.

We are willing to admit the statement of our sentiment given in this thesis, that we “consider those persons as meet subjects of baptism, who are supposed to possess faith in Christ, and those only.” Now, then, our opponents are to take the opposite; and what is that? Why, that unbelievers also are subjects; for he says, Pædobaptists deny that believers *only* are proper subjects.—Are our adversaries prepared to enter the lists upon such premises as these? If they are, they have undertaken an arduous task indeed, and one that will overwhelm them in confusion. Reader, do not forget this statement given by Mr. E.; for it will not be long before you will find he shifts his ground, knowing by experience how untenable it is. Recollect,

he says, Pædobaptists deny—deny what? Why, that believers only are subjects; and if so, then of consequence unbelievers, or persons having no faith, are subjects, or at least if not all, some of them are. Mr. E. makes a difference between the children of believers, and of others who are not believers; but this seems strange, as he elsewhere calls infant baptism a “mean of grace.” Now, if it be so, does this agree with the great noise Pædobaptists make about charity, that the means of grace should be denied to the infants of unbelievers*? Why, one would be think they held that unpopular, and unscriptural doctrine, that some dying in infancy are lost. It is a pity that Mr. E. did not furnish us with some of the arguments which so mightily convinced his “*ignorant*” Baptist friends of whom he speaks, and also told us their names (for he is not very modest about using names, as appears from his abuse of Mr. Booth) and thereby let us have the pleasure at least, with them, of MARVELLING at his uncommon sagacity. The Baptists must be ignorant to be sure, and if there were no other proof of it, their rejection of Mr. E.’s premises and conclusions must, no doubt, substantiate the charge. But it is a question with me, whether they marvelled most at his uncommon impudence, or his sophistry.

THESIS III.

In this thesis, he goes on to say, that ‘it appears from his former reasonings, that both were agreed about adult baptism:’—Hold, stop, stop, sir, not so fast!! You said believers’ baptism before; now you have changed the word *believer* for *adult*. This will not do, sir, we hold you to your first statement, we do not agree to the last. Did I not tell you, reader, that the gentleman would soon change his ground! But you will say, why so tenacious of a word; must not a believer necessarily be an adult? We answer, no; for persons may believe in Christ ere they arrive at mature age. This will give an entire new turn to the controversy; for this statement would make the Baptists affirm, that men and women were baptized because they were adults, and that infants were not to be baptized merely on account of their infancy: but the truth of the matter is, that the Baptists affirm *believers*, and they *only*, whether they are *men or women, adults or those under age*, are subjects of baptism. And it is plain, when the scripture speaks of subjects

* Some few years since, the deacon of a Pædobaptist church was reproving his daughter for omitting to have her infant baptized. She answered, that, according to his own principles, only the infants of believers were subjects of the ordinance; and alleged, that she was no believer. “True,” said the father, “but *I am a believer, if you are not*, and that will answer for my grandchild.” The woman replied: “It is very strange, father, that the grace should pass from you through me to my child, and not a grain of it stick by the way!”

of baptism, it says nothing about age ; but mentions only character. Therefore all we require of our opponents is, that if they will bring infants to baptism, they prove them to be believers ; and if they will not undertake to do this, and yet will have them baptized, they are plainly reduced to the necessity of admitting, that persons without faith may be baptized ; or, which is the same thing, that faith in Christ is not a necessary qualification for baptism. The word "*infant*" baptism, and the word "*adult*" baptism, are inventions of our opponents ; words never used in scripture, but invented by themselves in order to confound readers in the investigation of this controversy. We therefore say, we have no objection to the baptizing of infants, if they, or their parents, or their ministers, can prove they have the prerequisites insisted on in the scriptures.

Mr. E. thinking he had completely duped the "*ignorant*" Baptists (as he represents them to be) by his sophistry, proceeds thus : " Now seeing they are so far of one mind,"—Not so, sir, we are as wide apart as the poles, we do not admit this as the state of the controversy ; and still insist, the only dispute really is, whether persons *with*, or *without* faith are to be baptized ; or whether one is to receive it as well as the other. The simple question to be decided, he says, is, " Are infants fit subjects for baptism ?" No, sir, the question is, whether persons (no matter what their time of life) void of faith and repentance, are to be baptized. Now on this, as you say, the whole controversy turns, and we once more declare, we have no objections to the baptizing of infants, if they are in possession of faith and repentance.

THESIS IV.

In this thesis Mr. E. might rather have said, that the simple question is *not* as he stated, but quite the reverse. The passages advanced to prove believers' baptism (not of adults as such) prove every thing on the side of the Baptists, and leave their opponents in confusion and dismay. Now, to overwhelm us completely, he proposes a question deemed by him unanswerable without an abandonment of our cause ; and, indeed, had we admitted his statement of the controversy, it would have been formidable : but, as we wholly reject it, he is only beating the air, and exposing the weakness of his cause. Now for his illustrative question : " Is," says Mr. E. with an air of triumph, addressing himself to his Baptist opponents, " is an infant a fit subject of baptism ?" Now mark his policy : had he asked, is a *believer only*, which indeed is the proper question, and not an *unbeliever*, no matter as to time of life, is he only a subject of baptism ? he knew the Baptist's answer would have been conclusive. But no, he makes the enquiry to relate to an *infant*,

in order to turn our thoughts from the true question. The queries of Mr. E. should stand thus :

Q. Are infants, as such, subjects of baptism ?

A. No : not because they are infants, but as they possess not the qualifications indispensable to baptism, which are faith and repentance.

Q. But how do you prove they are not subjects ?

A. First, there are no examples of infant baptism in scripture ; secondly, the gospel is not addressed to infants ; thirdly, it is said, with respect to qualification, “ Repent and be baptized ;—If thou believest thou mayest.”

Q. I say, your answer is not in point.

A. I say, it is.

Q. You answer me by declaring a penitent adult is a subject of baptism : but this is not in point ; for my question concerned infants only.

A. In my answer, I said nothing about adults, but only about believers, without respect to age ; and the distinction between infant baptism and adult baptism, is a human invention. My answer respects infants as far as they have, or have not faith. It lies on you to prove they have, and then my answer will be in the affirmative. But, as I do not believe they have, for reasons I shall hereafter assign, I do not think they are subjects of baptism ; and as the true question is not, whether an *infant* or an *adult*, but whether a believer, or unbeliever, is a subject ; therefore the texts you referred to apply to *infants*, they not having faith. Your only alternative is to prove, that not having faith is no bar to baptism, and then you establish the right of unbelievers to do it of every age.

But now let us see how ridiculous Mr. E. would appear by such a question, and how triumphant a Baptist in the answer ; provided he had stated the question truly, which would have been by substituting the words, “ believer and penitent,” in the place of *infant*. Example :

Q. Is a believer, or penitent only, the subject of baptism ?

A. Yes, such only.

Q. How do you prove it ?

A. By such texts as above quoted.

Q. But this is not in point as to infants.

A. Yes, it is, for they have not faith and repentance, nor are they capable of either.

Or, again :

Q. Is an infant, whom Pædobaptists acknowledge not to be capable of faith, a subject of baptism ?

A. No.

Q. Wherefore ?

A. Because the scripture says, "Repent and be baptized;"—"Believe and thou mayest."

Q. But your answer is not in point, you only speak of adults, who alone are capable of faith and repentance.

A. I have not mentioned *adults*, nor any *age* or *sex*, but *characters*. Besides, adults are not all subjects; nor yet are any of them so, because they are adults: but you answer the question by owning they have not the qualifications. Besides, the requiring of these proves their necessity, unless there is some restricting clause in their favour: but where will you find it?

In the latter part of this extraordinary paragraph, we discern the reasons which Mr. E. had for distinguishing baptism into *adult*, and *infant*. It was by this expedient to deprive the Baptists of the innumerable passages of scripture, with which they would overwhelm him. To avoid the dilemma, he dexterously dissembles, and covers the *true* ground of controversy—*shifts*, and ranges adults and infants in opposition—supposes two distinct baptisms, one as the right of *believing adults* only, the other as belonging to *infants of believers*. But what seems more singular still, is, that after he had adopted the distinction in order to prepare the mind of his opponent to receive and act upon it, he pretends that this mode of stating the question was not only proper in itself, but that it was the *precise thing* the Baptists had been "*contending*" for, so many years; and that he being so much more *charitable* than all his Pædobaptist brethren that had gone before him, would, in his extreme good nature, grant them all they desired. Having as he thought by assuming the garb of liberality, in granting the baptism of believers under the name of believing adults, secured the consent of the Baptists to his statement of the controversy: now he throws off the mask, and proceeds to make use of the supposed concession to our great disadvantage. We discover that his design was to deprive us by *stratagem* of every text where baptism is mentioned; and then, by making the Jewish and gospel church the same, prove the church membership of infants, and then infer their baptism.

Now, to discover how much depends on the right statement of the controversy, I shall shew, that in his thesis, he reduces the scriptures wholly to silence in the business; and then leaves us to prove what is a positive ordinance, only by conjecture and inference; and moreover, how every passage of scripture, on a proper statement of the controversy, bears entirely against him.

EXAMPLE I.

P. I understand you do not admit of the baptizing of infants.

B. I do not.

P. Why? B. Because the scriptures condemn it.

P. What scriptures do so?

B. You know the circumstances of those that came to John, Matth. iii. 5.—the Samaritans, Acts viii. 12.—the three thousand, Acts ii. 41.—the jailor, Acts xvi. 33.—Lydia, Acts xvi. 14.—Paul, Acts ix. 18.—the eunuch, Acts x. 47.—you remember besides, the commission to *teach* and baptize, Matth. xxviii. 19.; and the refusal of baptism to some for want of the qualifications, Matth. iii. 1.

P. These are nothing to the point, I asked only about infants.

B. But infants do not believe or repent.

P. That is true, but you remember the concession you made, that you admitted my statement of the controversy, and thereby admitted that all the scriptures you mentioned only respected adults, and you were not afterward therefore to mention them, you were to find some in which infants were prohibited by name, or what was equal to it.

B. You, sir, took the advantage of me; you blinded me by a seeming charity; I see you are obliged to deal deceitfully with God's word; yea, nothing will serve your cause but silencing the scripture.

EXAMPLE II.

P. So, sir, you do not believe in the baptism of infants.

B. I do not.

P. How do you prove your sentiment from scripture?

B. By the above citations.

P. But they say nothing about infants, whether they shall or shall not be baptized.

B. They do.

P. How?

B. They demand faith and repentance, and deny baptism to them that have it not, and you have acknowledged they have neither, therefore the argument is at an end.

P. I admit that on your principles they are excluded, but then my statement is thus: that there are two baptisms, infant, and adult, and that all those texts apply to adults only, and we do not deny that they must be believers and penitents; but this does not apply to infants, and if my statement is just, you must find new arguments or else lose your cause.

B. But I deny your distinction.

P. Why deny it?

B. Because it is not in the New Testament, neither can you find it there; and I now demand of you one single text to warrant such distinctions.

P. I do not pretend to prove it from any scripture text, but the distinction is logical enough.

B. And were you not afraid to sport with the Bible thus? Yes, it was logic with a witness, and by such miserable shifts as these, you endeavour to support a practice not countenanced by God's word, and thus to impose on the weak.

P. But what statement do you give?

B. The baptism of believers, without respect to sex or age; and all such as are not believers excluded.

P. *If your statement is just, the dispute is at an end.*

THESIS V.

The only things to be noticed in this thesis, are a few assertions.

1. That "both parties agree about adult baptism." This we deny as above, and declare we know nothing about any baptism of that name.

2. That "when a Baptist has proved adult baptism, he has proved nothing against a Pædobaptist." This we also deny, because we never did pretend to prove any baptism but believers; and because, in doing this, we prove infants are excluded, they not having faith.

3. That the "only question to be decided between us is, Are infants fit subjects for baptism or not." We say this is not the question, but whether believers *only* are such, or if unbelievers, or persons wanting faith may be admitted also; and, as far as infants are concerned in the question concerning faith, so far, and only so far, have we to do with them.

4. He asserts, that those passages that prove "adult baptism will not disprove that of infants." True, because there are no such passages that speak of adult baptism, but there are such as prove *believers'* baptism; and these will disprove the right of infants fairly.

5. That "the arguments for and against," that is, not of adults and infants, but of believers or unbelievers' baptism, "being compared," as to their number and weight; "that side is the true one, on which they preponderate." So that we fairly conclude, as saith this thesis, that if the arguments for believers' baptism are stronger and more numerous than those on the side of unbelievers, or of such as are void of faith and repentance, that believers' baptism must needs be true, and the other false: and we shall, as advised by him, set them in opposite columns, by which process, we shall see whether Baptists or Pædobaptists have the truth on their side.

Reader, I consider the whole of the performance of Mr. Edwards a master-piece of sophistry, which consists in leading off the enquirer from the real controversy to an imaginary one; in proposing the arguments of his antagonist unfairly, while he seems to do him *justice*; he affects *candour*, while at the same

time, with an air of *importance*, of *solemnity*, of *triumph*, he proposes arguments otherwise very *weak*, so that they appear to have *solidity*, and a bearing on the *subject*, when they really have none whatever. You have already had a specimen of this in his theses, which are indeed in miniature his whole book, so that you will not be surprised if we have frequent occasion to expose his policy, and by shewing where he has taken an undue advantage, hinder him from reaping the profit he intended.

The first thing he does, is to introduce the question concerning female communion. This must be surprising at first sight, when the man is professedly on the subject of baptism ; but then, our surprise vanishes when we see he is laying a snare for us, that on our being unwarily entangled, we might not be able to make good our retreat ; while he, taking advantage of our embarrassment, might make us an easy prey. His view in its introduction, was to deprive us of the advantage of one of the most powerful arguments in favour of believers' baptism : To wit, That every ordinance which God has appointed in his church must either have an express command, or else the examples of the apostles for it. He plainly saw, that if the controversy must take this turn, the cause of infant baptism must be ruined entirely ; for he well knew, and made no scruple to acknowledge it, that there is no one text in which infants are commanded to be baptized, nor yet one example on record of its having been attended to. In this dilemma, what was to be done ? not *one* text, not *one* example in its favour ! The only expedient was to shew, or at least make an attempt so to do, that while the Baptists were strenuous in demanding positive proof, or plain example, as to the subjects and mode of baptism ; they were not so careful in other things, but inferred their duty in other things, where no such command or example did exist. In order to prove his point, he introduced our practice of admitting believing females to the communion, when, he asserts, there is neither command or example thereof in all God's book.—Now you plainly see at what he aims, which is nothing less than to have us believe, that no positive command, nor yet example, is necessary to prove what the ordinances and worship of God ought to be ; but that men are left to infer their duty from a former practice under another dispensation. This will at once convince us how very important it was to gain his point here, and will readily excuse his great anxiety about the fate of the question, the uncommon labour bestowed to establish it, and the very numerous repetitions of the same arguments ; making it take up the greatest part of his book ; for, if he failed here, all was gone, and he knew if he was put on proving of it by precepts or example, he should not be able to do it by one solitary text, or yet one example. Nothing can set this in a

clearer light than to address to him a few queries, which the Baptists, on their principles, could answer with the greatest ease : To wit,

Q. Do you believe infants ought to be baptized ?

A. Yes.

Q. Why do you believe thus ?

A. Because the scriptures authorize our practice.

Q. Where do you find one text commanding the baptizing of infants, or one example that it was done by the apostles ?

A. We do not pretend there is any : but then we infer their privilege, from the church membership of infants among the Jews ; from "households being baptized," wherein it is probable there were infants ; and from the circumstance of Christ "putting his hands on little children and blessing them."

Now reader, you may readily see that not one example or command is in their favour, and it is not possible for them to say more for the practice, than what is contained in the answers to the above queries ; neither has any Pædobaptist pretended, and I am bold to affirm, never will pretend to say more, or to adduce either precept or example for it from the New Testament. But only address such queries to a Baptist, and see with what ease they are answered,—an example of which take :

P. You only baptize believers on a profession of their faith, whence do you derive your authority ?

B. From the word of God, which says, "Then they that gladly received his word were baptized," Acts ii. 41. "The Lord opened Lydia's heart, and afterward she was baptized," Acts xvi. 14. "When they [the Samaritans] believed Philip preaching the things concerning the kingdom of God, they were baptized both men and women," Acts viii. 12.

P. But all this only speaks of men and women, and it is only said of them, that they must believe ; but how does this affect the case of infants, and especially those of believing parents ; may they not have been baptized, even though they could not exercise faith ?

B. No, by no means ; for certainly, if infants had been baptized, it ought to have been mentioned somewhere, which is not the case ; and if the children of believers were so dealt with, one would suppose the text would say he baptized men, women, and children, or the children of those believers at least ; but the text says no such thing. Besides, faith was required, Acts viii. 37. "If thou believest with all thine heart, thou mayest ;" which evidently implies a prohibition if no faith exists ; and you have never pretended that infants believe. Moreover, the plea for baptism by birth-right, or being Abraham's children, was rejected by John, and which is the thing you insist on ;

Matth. iii. 8, 9. "Bring forth therefore fruits meet for repentance; and think not to say, We have Abraham to our father."

Do you not now, reader, see that if the Baptists are called on for precept and example, they can furnish both with promptness, and that when our opponents are pressed, they are entirely at a loss, and are obliged to depend on inference for the support of their practice? This then, at once evinces the reason of his over anxiety about the fate of the question concerning female communion; as upon it the success of his book depended. Although it is due to him to say he possesses talent at argument, yet it must not be taken amiss if I equally affirm, that he has availed himself of the weaknesses of human nature to gain his point, and has addressed himself to the feelings, rather than to the judgment of his readers. Why does he make the baptism and the salvation of infants but one question, and insinuate that if they may not be baptized they will be lost? Is it because the Baptists believe so? Or rather, is it not to enlist the prejudices of parents against us, when he at the same time knew these were not our sentiments, and that one was no way connected with the other? So in this question, he affects to be the precious friend of females, and to uphold their rights, while he wishes it to be understood that his opponents are the reverse. In this his wish seems to be, that females should make of it a common cause with him against the Baptists. The insinuation is, that if the Baptists be right, then females must give up their pretensions to the supper. To put his argument in other words, it would stand thus: 'Ye fair daughters of men, come, assemble yourselves; lend your aid against the mighty; the Baptists have invaded your dearest rights and those of your babes; they have already forbidden the baptizing of your children, and you know if they are not good enough to be baptized, they are not fit to go to heaven; and not content with this, they are about depriving you of your right to the supper. If you tamely stand by and suffer your children to be excluded from baptism, are you willing to give up your own privileges? Do you not know that although there is neither example nor precept in the New Testament in favour of infant baptism, it is just the same with female communion; and if you will not allow us to prove the first by mere inference, neither can we avail ourselves of it in your case? We, indeed, are your only friends, and are for defending your right to the supper: but it must be on this condition, that you help us in the controversy about the baptizing of infants; and that you roundly assert there is no necessity for precept or example in the New Testament to warrant it, but that it may fairly be proved by inferences only, and these mostly from the writings of Moses.'

What would Mr. E. gain by it, if he could prove what he says about females, that there is no precept or example that justifies their coming to the communion? would that make it appear that *mere inference* is sufficient to warrant the establishment of an ordinance? Has God ever done so? Has he been in the practice of leaving that which concerns his worship so entirely in the dark, and to the mere caprice of man, whose depraved heart is continually leading him astray? Let any man examine the Jewish worship, and see if God did not go entirely on different principles, and so far from leaving them to infer their duty, he was on the contrary so exceedingly jealous of innovation, or mistake, that he describes the tabernacle, its contents, the materials of which to be made; and not satisfied to say it should be covered with skins, but the very beast whence they should be taken, Exod. xxv. 5. In the offerings, the salt is mentioned, and the quantity, Lev. ii. 13.—Sacrifices, what part to be burnt, and where, Lev. viii. 35.—what to be eaten, verse 15.—where the blood poured out—where the blood applied in sanctification, tip of the toe, right thumb, right ear, chap. xiv. 14.—scarlet wool, hyssop, and cedar wood to be tied together, and this dipped in the blood, verse 6.—Not a heifer only, but a *red* one commanded to be had, Num. x. 2. Now, is it possible for us to conceive that such precaution should be used, and such precision enjoined, “And look that thou make them according to the pattern which was shewed thee in the Mount,” Exod. xv. 40. and that relating to a worship that was to stand only for a time, and vanish entirely when Christ came; and yet leave in total uncertainty gospel worship, which was never to be removed, but to continue to the end of the world?—Yet, absurd as such a sentiment is, it is that which our opponents defend; for while they contend they are left to infer their duty under the present dispensation, when they allow there was no such latitude given under the former; do they not set the former above the latter, and Moses above Christ, by admitting, that in the former duty was *clearly defined*, while in the latter it must be *guessed at*?

But were the right of females to communion, to stand in reality on no better ground than mere inference, (and which he contends it does not) and that there is not one precept or example to authorize it, does Mr. E. think we are afraid to meet the consequence fairly, and that rather than offend the ladies, we should admit an unscriptural practice? No, Mr. E. you have mistaken the Baptists; we would meet all the consequences in such a case, and though we should by that means alienate from us the affections of female disciples; yet, *where favouring them would precipitate us into rebellion against*

the Head of the church, we should, in that case, cheerfully forfeit their good opinion. But certainly Mr. E. could not on that account blame us ; for he wishes the Jewish church, as he calls it, to be our model, and has asserted that circumcision was the initiating right therein. Then, of consequence, the *Jewish females* were never in his model of a church ; and if he has felt no reluctance in proving they had no right there, certainly he could not censure us in a like case. But it may be, he would at least have remonstrated against the order, had he then lived, and loudly censured Moses, as he now does the Baptists. Yes, the husbands would have had ample trouble with their wives ; for Mr. E. would have been seen at the head of them to assert their rights, and if he could not find precept or example, he would, no doubt, have found *inferences* enough in their favour.

Allowing Mr. E. to be right, what would the argument amount to ? would it not express just thus much ? “ If you are right, that we must practice nought *as worship*, but what is *commanded*, or for which there is an *example*, then you are wrong as well as we are, for you practice female communion without either.” But who ever thought that two wrongs made a right ? This is preposterous indeed, that because the Baptists have done wrong, their neighbours may do the same !! If we have departed from God’s word in this, which we assuredly have, if there is neither command or example ; does that give licence to others to go greater lengths, and is their sin justified by ours ? But what if it should be found, reader, that our case is not so very deplorable as this gentleman has represented it ; and, that he assumed for a fact that which he ought first to have proved ? I hope to make it appear, this is indeed the case, and that female communion is really warranted by the word, at least by direct example, if not by positive command. Should this be done, one half of his book is gone at once ; his empty vapour and indecent vulgarity will appear in their true light ; and then, unsupported by either example or precept of the divine word, nor yet shielded by the sin of the Baptists, truth will consign his performance to merited contempt.

He affirms, that we are opposed to reasoning by inference. In this he has also misrepresented us ; for it is not inferences drawn from *suitable premises*, that we are opposed to : but when our opponents affirm, that they are at liberty to infer New Testament worship from the ceremonial law, which would imply a censure on the Head of the church for neglect in matters of worship, and by setting aside precept and example clear as the day, in order to admit their inferences ; we do, indeed, deny such premises and such conclusions to be correct. Let us, for a moment, indulge the gentleman in his excursions, and we

shall see whether he is willing to admit his own reasoning in its full extent. Let him for the present take it for granted, that he may infer from the *ancient economy* rules of worship for the *new*, and see whither it will lead. His argument is this: 'The New Testament,' says he, 'is clear as to the baptism of adults, and we do not deny that *of them* faith and repentance were required as qualifications; but as it respects infants, though there is nothing said about their baptism, yet infant church membership being a thing not disputed, the silence of the New Testament on that subject is no evidence against their right; but we are left to infer it from the former dispensation.' The sum of the argument then, is this: the silence of the New Testament is no evidence, that an ordinance which had been formerly used in the Jewish church was done away; yea, it goes farther, and affirms, that the 'practice being a thing well known,' if its continuance is *not forbidden*, or set aside by something positive, that christians in such a case are *bound* to infer their duty from that *silence*, and to continue the practice. Now, sir, are you prepared to go the lengths to which this will carry you? Where is it said of any particular Jewish rite, that it is done away? But if you will thus affirm, must you not admit all the Jewish worship; for where is it expressly said to be laid aside, or prohibited; or who gave you liberty to say this *one* part is *retained* but all the rest are abolished? Your favourite argument, "the silence of the word," will make entirely against you here. "No," say you, "rites are done away, all of them, but then the church is substantially the same, and therefore I infer infant membership from the standing of children there." Well, let it be so, is your cause bettered by this? you infer the membership of infants from their being in the Jewish church, and cannot you infer the membership of a whole nation on the same principles; yea, of the most wicked and abominable creatures that ever lived on the face of the whole earth? for there was no distinction on that account. Now it comes to this, that either you must give up your plea, that a mere membership there entitles to membership in a gospel church, or else you must make the church of God now to be thronged with *prostitutes* and *murderers*; for such were members of what you call the Jewish church, as an attention to their history recorded in the word, will abundantly testify. But you shall hear more of this in its proper place.

Once more: On the subject of reasoning by inference, our opinions are not as Mr. E. states. The Baptists do not deny the lawfulness of reasoning by inference, and Mr. E. knew they did not: but they do deny, that any positive institute ought to have *nothing* but inference for its basis; and they do also deny,

that inferences drawn from false premises are conclusive in argument. Is there no difference between denying inference altogether, and only denying it in irrelevant cases? Yet, strange as it may appear to the pious, Mr. E. hazarded the assertion, without any manner proof, yes, and contrary to his own conviction, that we disallow reasoning by inference altogether. If the controversy about infant baptism must be decided by inference, let it be so : but then, let those deductions be natural, and let them be derived from the New Testament ; for it is manifest, that from this source only can we infer, with any degree of certainty, what is to be done in worship. Are you willing, Mr. E. or are any of your brethren willing to meet us on this ground? If you are willing, tell us so ; and we promise you, that from us you shall never hear any objection to *analogy* and *inference*, as it relates to this controversy ; for if the weight of inference on your side, fairly drawn from the *New Testament*, will preponderate in favour of infant baptism, then will your cause be gained. But no, you will not accede to this proposal, and that for this plain reason, that it is not on inferences drawn from the writings of *Christ* and his *apostles*, that you rely for success ; but, strange to tell, it is on inferences from the *Old Testament* worship, and from a “ covenant waxed old,” which has given place to one entirely new.

This gives a new turn to the controversy, and the question between us and our opponents is not about the *lawfulness* of inferential reasoning, but concerns the *source* from whence these inferences are to be drawn. Can any just reason be assigned by them, why we should admit inference from a *church dissolved*, and a worship done away, in order to prove what a church now is, and what worship should be established? Our opponents say, we will go to the writings of *Moses* in order to prove that infants ought to be baptized : but why go to *Moses*? will not the evangelists and epistles do? or do you mean to say the former are to be *trusted* and the latter not? or they were better informed than these? If our opponents refuse to receive the decision of the New Testament on this controversy, which they assuredly will, if it must stand by itself ; what does such a refusal imply, but that the weight of argument would be in favour of the Baptists? Had the question been, What was the duty of a Jew, when under the former dispensation ; how natural would it be to search the writings of *Moses* for information? and if the question of those under the present dispensation is, What are the duties of a christian ; is it not natural to enquire at the mouth of *Christ* and his *apostles*, who were the authors and propagators of the gospel? No, no, say our opponents, this will not do, we must ask the advice of *Moses* as to this thing ; we

must search the house of the "servant," in order to see what furniture would be suitable for the house of the master ; and we must go to a dispensation acknowledged to be an imperfect and shadowy one, in order to find out that which is perfect. I now appeal to the reader, whether the refusal of our opponents to decide this controversy, only by recurring to the New Testament, does not carry in it a charge against Christ and his apostles for not having been sufficiently explicit ; and, at the same time, compliment the Jewish economy as more perfect ?

I once more repeat it, that if our opponents will confine themselves to the writings of Christ and his apostles, we will consent to all the liberty they ask, to reason by analogy and inference ; and so far from denying the justness of the demand under these restrictions, we shall be the first to plead for it, and no doubt should soon have them the adversaries of it. But if they will have it to extend even to the Old Testament, it lays on them first to shew, by fair and substantial reasons, that they are at liberty thus to do. Until this previous question is settled all is wrong, and I hope to prove ere this is finished, that they are not entitled to such liberties.

Now, reader, take notice : The whole plea of our opponents for infant baptism, rests entirely on their doctrine of infant church-membership ; for they say, that they never pretended to prove that Christ gave such a command, nor yet that there is one positive instance of it in the word : but that " infants were in the church," and they infer their privilege from this circumstance. But where is the proof that they were in the church ? Whence do they derive this information ? Was it from the evangelists or apostles ? No, both these are entirely silent on that subject ; and does it not appear marvellous indeed, that infants should be *in the church* and nothing said about it at all ? From hence arises the necessity of going away from Christ and his apostles to find out their right to church membership, and of travelling into the Mosaic economy ; and having found them in the church of Moses, they bring them from thence into the church of Christ, and after they have placed them there, without divine authority, then they infer their baptism from being found there. If our opponents would agree to be governed by the above proposal, we would then address to them this question : Where do you find in the New Testament, that the infant seed *of believers, or others*, were in the gospel church ? for if you will shew the place that proves it, or by fair inference therefrom make it appear, you then gain the point. Now, in what a sad case would they be ! no such text could be found ; no reasonings by *inference or analogy* from thence could establish it ; and, of course, even allowing them their favourite mode of reasoning

by inference altogether, their cause would be wholly ruined. I call upon Mr. E. and upon any of the Pædobaptist brethren, to produce a text, one solitary text, from one end of the New Testament to the other, where it is said infants were in the gospel church, or ought to be there ! Where is all your boasted argument, founded on inference and analogy ? is it not dissipated and passed off in thin air, and are you not left without a single weapon for defence ? I undertake, reader, to prove before I have done, that all that has been said about the Jewish church does not apply to the gospel church ; and that there was no more likeness between that and a gospel church, than between a mere commonwealth and a church.

But I ask our opponents, whether the Baptists would be in such a plight, were they called upon to prove their practice from the New Testament only, without resorting to the Old ? To make the reverse appear, I will address a few questions to him, which a Pædobaptist never can answer, and which the other can do with ease :

P. How do you prove that believing men and women, and that such only, were in the gospel church ; and that such only were entitled to ordinances ?

B. I prove it two ways ; first, by positive command and example, and secondly, by inference. 1. By command and example thus : “ Teach all nations, baptizing them, Matth. xxviii. 19.—If thou believest thou mayest, Acts viii. 37.—They were baptized both men and women, Acts viii. 12.—There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected, Acts vi. 1.—Phæbe our sister, Rom. xvi. 1.—Let your women keep silence in the churches, 1 Cor. xiv. 34.—Receive not a widow into the number,” 1 Tim. iv. 9. 16.—2. I infer the church membership of men and women, because they are every way capable of the prerequisites, and because it is said multitudes of believers were added to the churches, Acts iv. 32.—And both men and women believed, Acts xvii. 12.—3. That infants were not—first, from the entire silence of the New Testament about this thing ; secondly, no mention is made of their being baptized at any time or place, when both sexes were mentioned, and their qualifications as believers ; thirdly, they are not able to perform the duties of such, nor can others for them ; fourthly, as what is said about members of a gospel church can by no means agree with infants.

Here you see how readily a Baptist could answer any queries addressed to him from his opponent, without the aid of a former dispensation, and that the New Testament furnishes proof in point. But let the same questions be addressed to a Pædobaptist,

and then see how awkwardly he manages the business, when he stands or falls by New Testament decision—thus :

B. What positive or inferential proof can you bring from the New Testament, to make it evident that infants were members of the apostolic churches ?

P. As to *positive proof*, I do not pretend to any ; for it is nowhere said of them in express words, that they were added to the church ; but then as I believe they were so considered, I infer their membership from certain texts.

B. What texts are these, from which you infer their right ?

P. I do infer it, 1. from Mark x. 14. “Suffer little children to come unto me, and forbid them not ; 2. from Acts ii. 39. “The promise is unto *you*, and to your *children* ;” and several others.

B. There is not any thing said of church membership in these texts ; and of the first it is said, he called them in order to lay his hands on them, Mark x. 16. and of the other it is not said of all their children, but only of them the Lord should *call*, verse 39. to whom alone the promises were made, Acts ii. 37. But we shall in a proper place bestow more attention on these texts.

Now would such passages as these, which have no bearing on the subject, be sufficient to establish infant church membership ? Would inferences like these weigh sufficiently to satisfy an enquiring mind, that infants were members of the church of Jesus Christ ? The texts produced prove just nothing at all in favour of Pædobaptism.

To pursue Mr. E. it will be necessary, 1. To consider his argument on female communion—expose his misrepresentations—and shew, that contrary to his assertion, there is both example and precept for it. 2. Examine his method of getting over those texts, where faith and repentance are required in order to baptism. 3. Investigate what he calls a scripture proof, that infants are in membership with the church of Christ under the gospel dispensation. 4. We shall afterward examine, what is called the Jewish and also the gospel church. We shall then contrast them ; when it will evidently appear, that howeve infants might have been connected with the one, they can by no means be with the other.

STRICTURES ON CHAPTER FIRST.

He says, Chap. I. That for a Baptist to demand an example or positive command in order to know what worship ought to be performed is “assuming—contracted—false.” Is it assuming in a Baptist to enquire of God what he would have him to do ? I should verily have thought that it were a great evidence of his humility, and that the gentleman who brings the charge is the

assuming character ; but it seems, that it is more pleasing to Jehovah for his creatures to act *without instructions* from him, than to consult him in all they do of a religious nature. An assumer, is an haughty, an arrogant person ; but, judge ye, brethren, to whom does this belong, to the gentleman, or to the Baptists ? Will not candour decide, that those who are setting up their own reason, in place of God's word, are the *arrogant* and *impertinent* persons in question ; and not those who rely entirely on divine instruction, and make their reason bend to that ? Now the former is true of them, and the latter of the Baptists. But if our opponents call it assuming in us to say we must depend on a revelation, in order to know the mind and will of God ; we would ask them, in turn, by what other means they will attain such knowledge, and whether a denial of such information being necessary does not turn us over again to what the infidel calls ' natural religion ?'

It must be allowed, that to be left to gather our duty by inference and deduction *only*, is, to speak the least of it, a very doubtful and uncertain way. Now, is it any how to be credited, that the Head of the church would leave us in a state of uncertainty, when it cannot be denied, that he could with equal ease, put us in possession of his mind and will unequivocally ? I say, is not such a sentiment repugnant to all the ideas we have ever entertained of him ? Yet if the above sentiment be true, this is certainly the case, and we must believe that he has left these things in obscurity with design ; but is not this *arrogancy* and *impiety* with a witness ?

He says farther, the sentiment maintained by us, " that there ought to be precept or example " is " contracted ;" affirming, that God can use different methods of instruction. I believe that he has done this indeed, as it relates to infants ; for he has not only passed over them in silence, when membership in the church is spoken of, but he has also, in describing the qualifications and duties of a church member, abundantly shewn, that infants, *as such*, are entirely unqualified for such a station. Now, if the gentleman desires to know what methods he has taken to inform us on this point, they are, as he would have them to be, many and various. First, No mention is made of their being in the apostolic church ; no exhortations are addressed to parents or guardians to bring them in, as were to the Jews of old. Qualifications are required, which they do not possess ; duties enjoined, which they cannot perform *themselves*, nor *others for them* ; things said of the church, which will by no means agree with their membership ; and, lest such membership should be inferred from the Jewish church state, it is called " a covenant made old, Heb. viii. 13.—said to have vanished away, Heb. xviii. 13.

—to have lasted until John, Luke xvi. 16.—this gospel dispensation, said not to be according to the covenant made with their fathers, Heb. viii. 9.—the plea of being Abraham's children being rejected," Matth. iii. 9. Will this suit you, sir? Surely, you will not say the Baptists are contracted after this, when we not only insist on it, there is neither precept nor example for infant membership; but also, that the whole New Testament aims at it a deadly blow.

He also says, the above sentiment is "false," and attempts to prove it by the practice of the *Baptists*, and others, who admit *females to communion* without a divine warrant. If it were as this gentleman says, that there is no such warrant by precept or example, what would he gain by it? would he prove the practice right? yea, would he do any thing more at last, than to prove that all religious denominations have acted wrong in this? What kind of reasoning is this? 'There is no command for, nor yet example in the New Testament of, females being admitted to communion in the church; but yet, without either, both Baptists and Pædobaptists have so admitted them,' therefore it follows, that it must be *right*, because *they have so done*. This, my brethren, would be making the old abominable doctrine of Rome true, that the church is *infallible*, that she cannot err, that she has a power to dispense with the laws of Christ; and it would make her independent of him entirely: it would be urging the corruptions of the church as a justification of her corruptions; and it would, in that case, only be necessary to practice error, in order to make it right. I still declare, that if females have no better right to the Lord's table than *infants have to church membership*, it is high time to discontinue the practice; for if the *infallibility* of the church must be admitted, and the old *popish doctrine* received on that ground; and if the practice of the church will justify *any thing*, however contradictory to the word, it is most proper to drop every practice that would militate against the authority of Christ. But we utterly deny, that female communion and infant church membership do stand on the same ground; we are satisfied there is a divine warrant for the first, and none whatever for the last.

Will Mr. E. have the hardihood to affirm, there is as much said about infants being in the gospel church, as there is about females? If he will not venture thus to assert, and which he certainly will not, how came he to make their cause a common one, and insinuate that if the one is not to be admitted, the other ought not for the same reason? In the New Testament, you hear it is said expressly of females thus: "Woman, great is thy faith—Thy faith hath made the whole—Honourable women not a few believed—The Lord opened Lydia's heart—Priscilla

taught Appollos the way of the Lord more perfectly—Phœbe our sister—He baptized both men and women—Women not to speak in the churches—The Grecians murmured against the Hebrews because their widows were neglected in the daily ministration—Have not I power to lead about a sister—Receive not the widows into the number under threescore,” 1 Tim. v. 9.

Let our opponents shew us where any thing like this is said of infants in the New Testament, and then they will hear no more of the Baptists opposing their admission into the church ; but they know that a profound silence is observed concerning them, and neither do they place much reliance on inferences drawn from the practice of the apostles, or from what is said concerning them in the New Testament ; but chiefly on what they gather from a dispensation “ done away.” Every thing relating to the infant, they must infer, and having set up one inference, they then infer something else from that inference, and then a third from the second, and so on without end. Now, could they prove infants to have been in the gospel church, and thence infer their baptism from their membership ; or could they have shewn that these were baptized, and then infer their membership from their baptism ; or could they have shewn, that the duties enjoined upon a gospel church, and the things said concerning its members, were enjoined on infants, and would well agree with their condition, and *then* have deduced their membership and baptism from such premises ; then there might have been some shew of reason on their side. But, no : inference—inference—inference, first and last, all is inference !

Of females, the New Testament says, they were baptized. If you would infer membership from baptism, here you have it : It says of them, that they were in the church. Would you infer their baptism from thence ? Here you have the premises ; it says they believed, repented, and had the qualifications for church members. Would you infer their baptism and membership from hence ?—you have the premises. But where do you find any thing like this relative to infants in the New Testament ? And yet we are told by Mr. E. that the right of females to the communion is no better established than that of infants.

Mr. E. says, he acknowledges the right of “ females to the supper.” We do not thank him for this, because he dare not do otherwise. But then, says he, we have no “ example nor express law” for this practice, and therefore must wholly rest on inference. This we deny, and pledge ourselves to maintain the contrary. In page 17, he states a conversation had with Baptists, wherein he tried his strength with them, and shews how much they were surprized and mortified ; yea, and

how unable they were to make any answer at all ; and when answers were given by some, how wide they were from the mark. It is not for me to say whether such conversations as these really took place or not, or whether they were the productions of a biassed imagination ; but sure I am, if he ever had such conversations, and such were in reality the answers given (the truth of which I very much suspect) he must have chosen for his opponents some of the very weakest of them, and that with a view to render the Baptists ridiculous, as a set of block-heads. Will any one believe, that the replies made to the queries he put, were given by sensible and well informed men ; or that the preachers who are said to have so much “ marvelled ” at his profound knowledge, were men of real sense and sound learning ? I firmly believe, that the whole of this was designed as a compliment on himself, and to make those of his sentiment believe, that he had discovered a method of coping with the Baptists, never before thought of by any of his predecessors in controversy ; yet it is well known, that this very objection has been urged again and again, and has as often been refuted. The truth is, that our opponents bring forward arguments old and stale as though they never had been noticed.

Mr. E. tells us, “ one Baptist inferred the right of females to communion from their grace—another from their baptism—a third from Jewish females eating of the Paschal Lamb—a fourth from their being God’s creatures,” page 17. Leaving Mr. E. to amuse himself with his imaginary men of straw, we will try to find out some other way to answer him, when he will again have an opportunity to exercise his skill at misrepresentation. The method I shall follow, is, to prove the positive right of females to communion on the ground of church membership, and that not of the *Jewish*, but of the *Gospel* church ; and then, secondly, to shew that his overthrow of Mr. Booth was mere pretence, and that he in fact never fairly touched his argument at all.

I am now reasoning with a Dissenter, and shall employ those arguments which he deems conclusive against the Episcopalian and the Roman Catholic. Were the last my opponent, I should use Mr. E.’s reasonings against him, which are indeed conclusive ; and then should advance the following remarks, which would be equally conclusive against *both*, on the subject of infant baptism.

The Protestant, in reasoning with a *Papist* or *Episcopalian* on the unscriptural practice of administering the supper to any individual, as such, and in insisting, that it ought not to be given to *sick persons in their chambers*, but only to the *church*, when assembled in one place ; in proof of his sentiment, he

advances that text in 1 Cor. xi. where the apostle delivers the instruction to the church, that when met together, they proceed to commemorate the sufferings of their Lord. He instances other scriptures to the same effect; as, the saints breaking bread from house to house, Acts ii. 46. who are said "to come together" for that purpose, 1 Cor. xi. 20. Hence the supper is called "the communion," 1 Cor. x. 16. Some are said to be "spots in their FEASTS of charity," Jude 12. He states also that no instance is given of the administration of the supper to any individual, as such, in the divine word. Now, we admit all this reasoning in its utmost force, and with our Pædobaptist brethren firmly believe, that the supper *never* was administered to any but churches assembled together, and that this was Paul's meaning when he said Christ was evidently set forth as crucified among the Galatians, Gal. iii. 1. This could not have been, if they were not in a collective capacity; for surely, the supper could not be said to be "among" one person only. But what does all this go to prove? Is it not precisely this, that of whatsoever materials the ancient churches were constructed, be their members who they might, such as were constituent parts of the church, in common with the rest, partook of the supper.

Now my reasoning is this, that both Baptists and Pædobaptists do agree, that whoever belonged to the ancient gospel churches, did most assuredly partake of the supper. Here then, I ground my argument and proof, that females were most unquestionably members of the apostolic churches; and if this can be done, indubitable evidence is furnished, and such as our adversaries have already granted, that females have such a right, and that founded on the express example of the first churches.

Mr. E. would object to this as mere inference; but it certainly is not, unless we were first to infer their membership, and then draw a second inference from that to prove their right to the supper; for it is plain, that if a collective participation of the supper pertained to a church, *as such*, then it pertained to all the churches without distinction; and if not to all, then certainly it was not delivered to any, *as a church*; so that the Pædobaptists are fairly forced to abandon the communion of *churches*, or else to admit this reasoning. But why doubt this, when we have three instances of churches, as such, communing in their collective capacity; of one of which it is said women were members? The first alluded to is the church of Galatia, Gal. iii. 1. among *whom* Christ is said to have been set forth; the second is that of Corinth, who were said to be *assembled* for the very purpose of communing, 1 Cor. xi.; and a third, that of Jerusalem, who are said to have continued stedfastly in the apostles' doctrine and fellowship, and to break bread from house to house, see

Acts ii. Is it not evident therefore that the only question is, were females members of the church of Christ; and can we prove this by example or precept? and if we prove it, does not Mr. E. vapour about female communion in vain?

I prove they were in the church, first, by Acts ii. 41. "They that gladly received the word were baptized—were added to them," [the church] all of them—verse 42. "they continued stedfastly in the apostles' doctrine, and in breaking of bread, and prayer"—verse 44. and all the above mentioned persons "had all things common," that is, as expressed in verse 45. "Every man sold his possessions, and parted them to all men, as every man had need." Now notice, the every man last mentioned is confined to every believing man of their community, and not every man in the most extensive sense of the word; and it must also be remarked, that the church of Jerusalem is here mentioned. This same church of Jerusalem is afterward spoken of in Acts vi. &c. where women are said to be of their body, as in verse 1. "The Grecians murmured against the Hebrews because their widows were neglected in the daily ministration." These following things from hence are evident: First, that all that believed were added to the church; secondly, that all these had every worldly good thing in common; thirdly, that all these did commune or continue in breaking of bread and in prayers; fourthly, that females, called "widows," shared a part of what all were said to have, and therefore were of the number of the church. Our opponents must be reduced to the necessity of admitting that females were in the church of Jerusalem; and, if so, what must follow, but that the supper, being a church ordinance, these females belonging to the church, did partake? for the words "every one" are applied to them in chap. ii. ver. 44. and they, in ver. 47. are called the church. To strengthen all this, collections were raised for these very persons, and others of their number, by the name of the "poor saints at Jerusalem," Rom. xv. 26. and 1 Cor. xvi. 1. which entirely cuts off the supposition that these were the mere poor of the world.

The next passage is, Rom. xvi. 1. "I commend Phæbe our sister." This text is similar to many others, and is a term denoting church relationship. I know that the word sister is taken sometimes to signify a natural tie, but in this text it is otherwise; and it is remarkable, that this very person is in the text denominated "a servant of the church," and in verse 2. called "a saint," which was doubtless intended to distinguish from mere natural connection. That this is the sense, will further appear from 1 Cor. vi. 5—7. where those called "*brethren*," are said to be of the church, and reproached for going to law

with each other ; and this term "*brother*," is without doubt applied in the same sense as "*sister*," in the former passage, being used with reference to church relationship. In chap. vii. a husband or a wife is called "*brother*" and "*sister* ;" and Paul asks, "Have not I power to lead about a wife or a sister?" And to shew that the brethren or sisters in question, were considered so only as they were in the churches, he adds, in this seventh chapter, verses 16. 17. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk : and so ordain I in all the churches." How remarkable is this, that both husband and wife are here said to be in the church, and that the above directions respected "*husbands and wives in the church*," and that this church is held up as a pattern for other churches ! and what is still more to the point is, that unto this very church of *Corinth*, the apostle Paul delivered the supper ! see 1 Cor. chap. xi. 2. "Keep the ordinances," says he "as I delivered them to you." Not ordinance, but ordinances, even baptism and the Lord's supper (for there were but two) and these they were desired to keep just as they were delivered, without alteration. The supper was delivered to this very church—females were in this church, and to husbands and wives, as in that very church, are these directions given. Surely this will not be called reasoning by inference only ; for in the address to this very church of *Corinth*, Paul says, he delivered to them the supper, and *that* when collected together ; and then, in the passages above quoted, expressly speaks of females belonging to it, to whom he gives directions about marriage, and then declares these rules were for other churches as well as for them. Will our opponents now say we have no "express warrant—no command—nor yet example?" Surely, every man will see there are both in this last cited passage ; and if so, what becomes of all the noise about the Baptists admitting females to communion without warrant?

There are some other passages which strengthen the above, to prove females were in union with the church of God, and in that capacity partook of the supper. By directions given to females in the churches, and to some concerning them, we prove their membership. The apostle declares, that in his instructions how the christians should demean themselves, he confined himself to the church ; and therefore says expressly, he had nothing to do with those that were without, see 1 Thes. iv. 12. "That ye may walk honestly toward them that are "*without* ;" also 2 Cor. xi. 28. "Beside those things that are *without*, that which cometh upon me daily, the care of all the

churches ;” and 1 Cor. v. 12, 13. “ For what have I to do to judge them also that are *without*? do not ye judge them that are *within*? But them that are *without*, God judgeth. Therefore put away from among yourselves that wicked person.” Now from the above it is plain, that the apostle confines himself to the duties of church members in his directions as to deportment ; and if so, he equally gives instructions to females, to the church concerning them, and to the ministers presiding ; for it would be the height of absurdity to suppose Paul should make it the duty of churches to regulate the conduct of females who were not of their number, or of ministers to restrict females yet unconverted and in the world, as to marriage, attire and the like.

The following texts incontrovertibly prove that females were church members, and as such, they were commanded to commune, as you see 1 Cor. xi. That females were instructed as above, see 1 Tim. v. 1. “ Rebuke not an elder, but intreat him as a father, and the younger men as brethren ; the elder *women* as mothers, the *younger as sisters*, with all purity.” Ver. 9. “ Let not a *widow* be taken into the *number*, under threescore years old.” Verse 11. “ But the younger *widows* refuse.” Verse 16. “ If any man or woman that believeth have *widows*, let them relieve them, and let not the church be charged.” From the above we see, some widows were to be received among the number to be supported, and this charge was to fall on the church ; from which support the younger widows were to be excluded, and that because labouring not under the infirmities of age, they were supposed capable of supporting themselves. To apply this reasoning to all widows, whether of the church or not, is absurd, and would go to make it a duty in the church to support every widow, a thing utterly impossible, and would effectually relieve the public of the charge, and burden the churches, so that they could not subsist. So also Titus ii. 2—4. “ That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. *The aged women* likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ; that they may instruct the *young women* to be sober, to love their husbands, to love their children.”

It will require but a small degree of candour to own, that the above were directions to females as members of the church of Christ, who, as such, are ranked with elders, old men, young men, and called by the names of *mothers* and *sisters* ; the first descriptive of age, the last of church relation. I therefore consider the point as settled ; but shall add something more still : as, that women are said to be professors, which is but

another term for church membership, 1 Tim. ii. 9. 10. "That women adorn themselves in modest apparel, with shame facedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works." That women were in the churches, will likewise appear from 1 Cor xiv. 34. where they are prohibited from teaching, "Let your *women* keep silence in the churches." And that by the church a mere place of worship is not meant, will appear from verse 23. "If therefore *the whole church* be come together into one place," in which the church is manifestly distinguished from the place of meeting, and women said to be in the church ; and it is clear members are intended, and not merely persons associating as a congregation, because in the chapter at large, directions are given to members in general possessing gifts, how they shall use them, that no confusion might ensue : but then, women are expressly prohibited from speaking, because, had there been no exception with respect to them, they would have considered themselves equally included in the directions. But if the women in question were not in church union, such a prohibition would be ridiculous, and would imply, that women not converts to christianity might possibly claim the privilege of teaching it.

It will appear, in summing up what has been advanced, that the points kept in view were, 1. To establish the scriptural sentiment, that females were in the *churches* ; 2. That they *partook of the Lord's supper* ; 3. And this, not because they were "*God's creatures*," nor because they were capable of "*grace*," nor because they "*eat of the Paschal Lamb*," (which were the foolish answers Mr. E. put into the mouth of a Baptist disputant), but because they were found in the first gospel churches ; and, 4. This we proved, by the command to the Corinthian church, given by Paul, to keep the ordinances, in which church there were actually female members ; and also, by women that were widows being in the church at Jerusalem, and of which church also it is said, they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. The sum of the whole is this : churches communed in their collective capacity ; but women were members of *those churches*, and therefore women *did commune*. 2. Paul delivered the ordinances to certain churches ; but in those very churches there were *females* as well as males ; therefore to *females*, as well as to males, the ordinances were delivered.

Now, in this plain statement, one of his objections is taken away, that *example* is wanting ; for we here see plainly, that the Baptists *do not practice without example*, nor is it in the power

of all the sophistry of Mr. E. to prove otherwise. If he demands from us a positive precept for the practice, he has that also in the above. In that eleventh chapter of 1 Cor. verse 2. it is said, "Now I praise you, brethren, that you remember me in all things, and keep the *ordinances*, as I DELIVERED them to you." And in verse 23, "For I have received of the Lord that which also *I delivered unto you*, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he break it, and said, *take, eat,*" and "*this do.*" Whoever were in this church, these precepts were delivered to them (for precepts they cannot be denied to be), and that women were in this church, I have proved beyond contradiction; therefore, females did actually partake, and were positively commanded so to do.

Mr. E. will however cry out, "This is reasoning by inference," it is analogy, a thing not allowable in the Antipædobaptist. Although, as above proved, the Baptists have never denied this mode of reasoning, when it does not stand *alone*; or when the inferences are *fair and natural*, or drawn from *proper premises*; yet we will aver, that the proofs adduced above, are not mere inference. Mr. E. in page 15, gives a definition of what he calls an explicit warrant. Take his own words: "If," says he, "a question be started concerning the meaning of a text, let it be 1 Cor. xi. 28. the reader will see at once that it is no explicit word, because he will stand in need of a third thing, to determine in what sense it is used there; whereas, if the word were explicit, nothing else would be necessary to fix the sense." Let him have his definition, for arguments sake (though I by no means agree with him) yet here he has all he asks for. From what was advanced before, it is evident *females were church members*, and they are known to have been so, as much as *believing males*. Now, to the *church*, and not to a part of them only, was this ordinance delivered. If, therefore, the command is to a church, as such, to commune, and the point be well established that such church was composed of *male and female members*, as is most true in this instance; then the moment the command is given to such a church, in a church capacity, so to commune, there is no need of a "*third thing* to fix the *sense*;" for every one knows the church embraces all its members, and that a part is not the church. Then the matter stands thus: The apostles did deliver to a church the ordinances, one of which was the supper. In this delivery, he makes no distinction between its members, commanding some, and prohibiting others; then females were in membership, and must of necessity understand this of themselves, and others must understand it of them,

because their membership is clear and certain. Here then, is the command—here also the church ; where then, I ask, is the third thing necessary to explain it ?

Before I dismiss this point, it will be necessary for me to notice the following remark of Mr. E. in page 32, chapter ii. on arguments in favour of infant baptism. “ Infant baptism,” says he, “ is to be proved, in the same way as female communion.” Is it, indeed, sir, to be proved in the same way ? We are happy to hear this from you. Now, reader, remark, if it be to be “ proved in the *same* manner,” which is true indeed, if ever proved ; then example from the New Testament, and also positive precept, derived from the same source, are absolutely requisite. It is not true, as asserted by Mr. E. that it must be proved “ by *inference and analogy only*.” But what a sad situation is this gentleman reduced to ! he has declared, infant baptism must be supported in the same way as female communion. In relation to the latter, we have brought command and example—we have shewn that females were in the church, were said to be saints, sisters, servants of the church, believers, &c. Well, Mr. E. where are the texts you are to produce to make it appear that infants were in the church ? Where are the examples—the command ? Where called sisters, or brothers, servants of the church ? Where are they told when to speak and when not ? Where called believers ? We understand you, sir, perfectly. You hoped the Baptists would receive your dogmas, and bold assertions, and take it for granted, indeed, that there is neither command nor example, and would be reduced to the necessity of proving female communion by analogy and inference only ; and then, to be sure, you would couple infant baptism with it, and make them stand or fall together. But, sir, we take you up at your offer, and now, on our part, demand such proof for infant baptism as we have advanced for female communion. Candid reader, must not Mr. E. have been destitute of shame, or wilfully ignorant, when he had the audacity to declare, in the face of an enlightened public, that there is as much New Testament *proof*, in favour of *infant baptism* and *church membership*, as there is in favour of *female communion* ?

The indelicacy with which Mr. E. has treated Mr. Booth, is scarcely to be pardoned ; and if there were no other reasons, this would be sufficient, that the gentleman he abuses was by no means a scurrilous writer ; neither was he Mr. E.’s opponent, or we might have attributed his dislike to having been mortified by a refutation from his pen. But Mr. Booth had written largely on the subject, and contended with complete success against the most learned and acute adversaries : and as Edwards expected to be dragged into public view by that

laborious and enlightened man, his object seems to have been to intimidate him by vulgarity and abusive language. One half of his book is made up of a misrepresentation of that gentleman, concerning an *explicit warrant* for female communion : It shall now be my business to expose his dissimulation. His quotation of Mr. Booth is page 12. "Does not the term *Anthropos*, there used," (that is, in 1 Cor. xi. 28.) "often stand as a name of our species, without regard to sex?" He then, with a view of making Mr. Booth appear ridiculous, quotes another mutilated paragraph thus: "Have we not the authority of lexicographers, and, which is incomparably more, the sanction of common sense, for understanding it thus in that passage?" He then, with a view of making him appear far beneath his character, and true worth, thus replies: "How does he [Booth] know it? Why, he has two evidences of this; a lexicographer, that is, a dictionary-maker, and common sense. Common sense, he says, is the best of the two." I would now ask the gentleman, in turn, is this all that Mr. Booth says in proof of his position, that *Anthropos* is a name for our species, without regard to sex? Has he said no more, than that a *dictionary-maker* and *common sense* were on his side? Are you not, Mr. E. guilty of falsehood in this? Keeping back part of a narrative, which tends to make it speak falsely, is certainly a species of guilty deception in the party that does so with design. Mr. Booth has furnished abundant proof of his position from the book of God. Why, then, did you exhibit this very imperfect and mutilated account of him; and why did you not furnish his reasons entire, or at least the strongest of them? Sir, your views are but too well seen; you were sensible, that to meet Mr. Booth fairly, would be to expose your own weakness: but how wicked is it to use the devil's weapons of *slander* and *misrepresentation*, in what you would have us believe to be the service of God. Will God thank you, sir, for this? And does truth need misrepresentation in its defence?

Remember, ere you rave again
Against sincere and pious men,
And ridicule a gospel rite,
That GOD peruses all you write.

Mr. Booth says truly, that the word *Anthropos*, when used in scripture, *where there is no distinction of sex*, is a name of our species. Remark, "*where there is no distinction of sex*," it is so. He never would have denied, nor did he ever deny, that where the sexes were distinguished and opposed to each other, that the word "*Anthropos*" was sometimes applied to the male. But then, Mr. Booth would with equal propriety assert, that this same word *Anthropos*, (man) is also applied to the female,

when distinguished from the male. What has Mr. E. gained by his criticism? He has indeed proved, in nineteen instances, that the word *Anthropos* means the male as distinguished from the female; but, in doing this, he has done no more than what Mr. B. grants; and, after all, he has not touched Mr. B.'s argument. But if he had accomplished any thing to purpose, he ought to have proved, 1. That the word *Anthropos* is *never used* as a name for *our species*, when the *sexes* are *not distinguished and opposed to each other*. 2. That the word is *always* applied to the *male*, when distinguished from the other sex. 3. That the word is never applied to the *female*, when distinguished from the male.

Examine, brethren, for yourselves, the nineteen instances he brings forward, in page 14, and what does he prove, more than this very thing, which we shall allow without hesitation; that where the male is distinguished from the female, in some instances, he is called *Anthropos*, or man? But has he attempted to prove the other two propositions; That this word is never used as a name of *our species*, when the *sexes* are *not distinguished from, and opposed to each other*? Or, that the word *Anthropos* is never applied to the female? No, no, not a word of this; he could not have done it; and to have attempted it, would have been the ruin of his whole book, and would have deprived him of an opportunity to abuse Mr. B. The truth of the matter is, that the word *Anthropos*, is used in all the three senses. It sometimes meaning the male as distinguished from, and opposed to the female; sometimes the female, as distinguished from, and opposed to, the male; and, at other times, it is used as a word denoting *our species*, where neither sex is spoken of, so as to be distinguished from each other, but equally takes in both of them.

You will observe, we grant all Mr. E. says about the word *Anthropos*: but our present business will be, to shew that the same word is applied to the female, and then that it is also applied to *our species*, where the *sexes* are not distinguished from each other; when this is done, you will readily see where the victory lies, whether with the Baptists, or Mr. E.

That this word *Anthropos* is applied to the female, as well as the male, take the following instances: Gen. i. 26. "And God said, Let us make man in our image, after our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over all the earth." In this text, the word man is used in the singular number, and afterward the plural pronoun between them, explains the sense of it. So Gen. 1. 27. "So God created man in his own image, in the image of God created he him: *male and female* created he *them*;" here as in the

quies, the word *man* is applied to both male and female. In Rom. v. 12. this is set in a still clearer view, if possible, "By one *man* sin entered into the world, and death by sin." It is well known, that the *woman* was first in the transgression, and not the man; so that she indeed brought death into the world as well as sin; yet here the woman is called "*Anthropos*," or man.

But I am indebted to Mr. Butterworth for one evidence of the female being called "*Anthropos*," which ought effectually to silence all opposers; the word is applied to our Lord Jesus, he is called the *Son of Man*. Here there can be no deception, it is evident the female is called man as well as the male, for Jesus had a miraculous birth, and was the son of Mary only: and yet *she is called man*, and he *her son*. I have taken the trouble to search how often the phrase Son of Man, occurs in the New Testament, and find it is so used in forty-four places. These passages, surely, must give to the cheek of Mr. E. the tint of shame, especially as he affected so much gaiety, and made himself so very merry at Mr. Booth's expence; and the more so when it is considered, that all his illiberal remarks concerning his "*ignorance*," did but eventually expose his own.

There are also texts without number to be produced, wherein this word is obviously used, as Mr. B. stated, as a name of our species. You will bear in mind, brethren, that Mr. E. does attempt to make it appear, that *Anthropos* is not a word used as the name of our species, but that it means one of the sexes as opposed to the other, the *male* as distinguished from the *female*; and he insinuates that it is always so understood when it occurs in scripture, or at least, his wish is to make us believe, that where the sexes are not distinguished and opposed to each other, the word *Anthropos* does not necessarily include both sexes, but is *equivocal* in its meaning, and may even then apply to the male only. Mr. E. produced nineteen instances where the word meant the male only, and we have produced more than double the number, in which it intends the female only, and where the male is left wholly out of sight. Surely, if this word is applied to both sexes, and that, even when opposed to each other, it must, as Mr. B. says, be a name for our species. But you will see in the texts that follow, the word *Anthropos* used in the very sense Mr. B. describes it, that is, as a name for our species, and wherein the sexes are not distinguished one from another; and these texts must manifestly include the male and female, or they would be perfectly unintelligible, or teach doctrine hostile to the attributes of God. Some of them shall be given at large, in order to shew this must be the sense; and the rest shall just be referred to, as to chapter and verse. Gen. vi. 3. "And the Lord said, My Spirit shall not always strive with

man." This declaration cannot be considered as restricted to the male only, or it would imply, that the Spirit would always strive with the female, though not the male, which is absurd. Gen. vi. 7. "And the Lord said, I will destroy *man* whom I have created from the face of the earth." Here the female was intended as much as the male, for both were destroyed; and yet, no sex is expressed. Gen. ix. 6. "Whoso sheddeth *man's* blood, by *man* shall his blood be shed." If the female were not included here, the text would go to exonerate the female murderer, and only make the male liable to punishment for the crime; yet, here neither sex is distinguished, but both are implied. Exod. xxxiii. 10. "And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped; every *man* in his tent door." Here all the people are said to have seen the pillar—all the people are said to worship, and are called *man*; that is, all the people were so called. Were there no *females* among *all* the people? Lev. xviii. 5. "Ye shall therefore keep my statutes and my judgments: which, if a *man* do, he shall live in them." Does this mean only the male; shall he only live in keeping the law? yet no sex is here mentioned. Deut. iv. 32. "Since the day that God created *man* upon the earth." What! did he not create the female also? Deut. viii. 3. "Know that *man* doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth *man* live." Are the male sex here only intended, and do not the females live also by the word of the Lord? yet here there is no distinction of sex. "Deut. xxvii. 15. "Cursed be the *man* that maketh any graven, or molten image." Does the text intend that male idolators only are cursed, and that female idolators will be excused? yet here there is no distinction of sex. I shall now give a few from the New Testament, lest it should be thought, that the phrase *man*, used as a word to distinguish our species, was only peculiar to the Hebrew text. Matth. iv. 4. "*Man* shall not live by bread alone." Matth. xii. 45. "Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that *man* is worse than the first." Does all this only apply to a male, or is a female also as wretched in similar circumstances; is not the one intended as well as the other? yet here is no distinction of sex. Matth. xii. 35. "A good *man* out of the good treasure of his heart, bringeth forth good things: and an evil *man*, out of the evil treasure, bringeth forth evil things." Do not the good or bad actions of a female also proceed from the same source? yet no sex is distinguished here, though both is manifestly implied. Rom. i. 23. "They changed the glory of the incorruptible God into

an image made like to corruptible *man*." Certainly a gentleman so very learned as Mr. E. must have known, that the heathen made their gods in the likeness of corruptible woman, as well as man. He could not, I should suppose, have gotten so much Greek as his book exhibits, into his head, without some acquaintance with Juno, Minerva, and a thousand more.

You will readily perceive, brethren, that in all these texts, the word *Anthropos* is used not with reference to the male only, but also the female; and yet, at the same time, the sexes are not distinguished and opposed to each other. Now this is precisely the thing for which Mr. Booth contended, and on the account of which Mr. E. lavished such ungentlemanly abuse on him; yet it is evident from the above, that Mr. B. was right, and his opponent entirely wrong.

Lest the reader should be terrified at the nineteen instances produced by Mr. E., as opposed to the texts to be found on the side of Mr. B., I shall now subjoin a great number, all of which must be taken as those above mentioned; or if not, they have no meaning at all, or are perfect nonsense. In all these following texts, as well as those already recited, the word *man* occurs; and in not one of them can it be applied exclusively to the *male*, but must equally mean the *female*.

The number of texts quoted, are not to make an ostentatious show, nor yet to swell the size of the book: but as our wondrous Greek scholar, Mr. E. lays more stress on his criticism on the word *Anthropos*, than any other thing advanced, and really builds one half of his book on it at least, there seems to be the greater necessity to shew, that the whole current of scripture is against him. See then, these following passages: Exod. xxxiii. 11. Deut. iv. 32. viii. 3. xxvii. 15. Judges ix. 12. 1 Sam. xv. 29. 1 Chron. xxix. 1. Job ii. 4. vii. 1—17. xxxiii. 14, 15, 16, 17. Psalm viii. 4. xlix. 12. lxxxix. 49. ciii. 15. civ. 14, 15. 23. xx. 27. Eccle. vii. 29. xii. 13. Isaiah vi. 12. Job x. 23. xvii. 5. xvii. 7. Ezek. xx. 11. Hosea xi. 9. Micah vi. 8. Malachi ii. 12. iii. 8. Mark ii. 27. John i. 4. ii. 25. iii. 4. vii. 51. Rom. i. 23. iii. 4. ix. 20. 1 Cor. ii. 14. Col. ii. 8. Titus ii. 20. iii. 8—10. 1 Peter i. 24. Rev. ix. 4, 5, 6. 10—18.

Does Mr. E. say, the word *Anthropos* sometimes means the male only? Granted. But does he mean, that the word *Anthropos* always signifies the male as opposed to the female? This is not granted; for I have already proved, that the same word is applied to the female in more than fifty instances, and *that* where the *male* was *entirely excluded*. But does he mean to say that the word *Anthropos*, where it occurs without expressing *either of the sexes*, does not necessarily include *both*, and is not a word to distinguish our species? This, also, is not granted; for I have

shewn, that in more than eighty texts, and eighty more if necessary can be produced, the word *man* must include both male and female, of necessity, and that without either being expressed ; and therefore must be a name for our species, without regard to sex.

Now let us see how Mr. E. can manage the text quoted by Mr. B. 1 Cor. xi. 28. We will imitate him in his colloquial mode of arguing.

Mr. E. Whence, Mr. Booth, do you obtain your express warrant, in order to justify the practice of female communion ; what scripture can you bring ? remember, you Baptists say, every ordinance appointed by God must have positive precept, or plain example.

B. I take it from that text, among others, 1 Cor. xi. 28. " Let (*Anthropos*) a *man* examine himself, and so let him eat."

E. That is not an express warrant, for this word *Anthropos* is applied to the male, when opposed to the female ; witness the nineteen texts.

B. Granted ; it is so applied : but then the female, when opposed to the male, is also called by the same word, and that in more than fifty texts.

E. It is indeed true, that the female is called *Anthropos*, (*man*) as well as the male : but how will you prove that the female, and not the male, was intended by the apostle here ; for, an express proof must have nothing equivocal in it, and the person must be named therein ?

B. I prove it thus : That although this word *Anthropos* is applied to both sexes indiscriminately, when opposed to each other, and which of itself would be sufficient to shew, that both male and female were intended ; yet I do not rely wholly on that : but this same word *Anthropos* is used to distinguish our species, without regard to sex ; and is so used where neither sex is distinguished or opposed, but where both at the same time are manifestly included, and this is precisely the case with the text in question.

E. Can you indeed prove, that this word *man* is not only applied to the sexes indiscriminately, when opposed to each other, but also to both the sexes as included in the one word *Anthropos*, where there is no opposition or distinction ? If so, this text is indeed positive, and the point must be conceded.

B. This, sir, can be done with ease ; and I now present you with more than eighty texts where the word is so used : See here they are.

It may not be amiss to enquire, whether or not this text, on the principles above mentioned, will conform to Mr. E.'s views of what constitutes express, or explicit warrant. His views

are, that a text ought to have that within itself which fixes its meaning. I am fully persuaded his criterion is not proper, because our acquaintance with scripture does not arise from one text only, but from a great variety of them; yet each expressing the same meaning, and serving to strengthen each other, and fix and confirm the sense of all. We are to compare spiritual things with spiritual. Yet, rigid as this rule of Mr. E.'s is, and though it was so constructed by him, as an artifice to deprive us of what are really express proofs; still I am confident this text will bear the ordeal of his test—thus:

E. You require explicit proof for the sprinkling of children; I, in like manner, demand express proof for female communion.

B. I do indeed require such proof, in the case you mention, and I will furnish the proof for female communion you ask. You have it 1 Cor. xi. 28. "Let a *man* examine himself, and so let him eat."

E. This is no proof at all, much less is it express proof; for *Anthropos* (man) is applied to the male as distinct from, and as opposed to, the female.

B. I beg your pardon, sir. That it is applied to males in the manner you have said is not denied by me; but it is also applied to females as opposed to males; and, therefore, is proof in point.

E. Although it may be proof, it is not express proof; for what is express proof, carries its own meaning in it, without recurring to foreign aid; and as you have granted *Anthropos* (man) is applied to each sex, at times when opposed to each other, how do you know whether the male or female is intended here?

B. My proof is this, that the word *Anthropos*, where it is found in texts which say nothing about sex, and which consequently do not distinguish, and oppose one to another; in that case, both sexes are included. Now, in this text I quoted, there is no opposition of sexes, nor distinguishing one from the other; yet here the word *Anthropos* is. Now, if what I have said is true; that *Anthropos* in such cases, does thus include both sexes, then this text comes up to your ideas of *express proof*; for it enjoins the supper on both sexes equally, after due examination; the meaning arising immediately out of the text.

E. Then the whole turns on this, whether what you say is true, that this word *Anthropos*, where the sexes are not distinguished and opposed to each other, does include both sexes therein. If it does, then indeed your point is gained; for it is but fair to own, that there is nothing that distinguishes, or opposes the sexes one to another, in this text. But I demand proof, that the word is so used as you have said.

B. The proof, sir, is at hand ; and, for your satisfaction, I now present you with more than eighty texts, and I will augment their number if you please, where it is impossible to understand it otherwise, and where both are certainly included.—See here they are, as above.

Mr. E. as was before remarked, insinuates, that Mr. Booth had offered no other argument in favour of his hypothesis that *Anthropos* included both sexes, than merely the authority of *lexicographers* and *common sense*. This he did with a view to have it believed, that these were the only proofs, or at least the best, that could be advanced by the Baptists. The fallacy of such an insinuation is easily discerned from the above. It may, however, readily be seen what his views were in these remarks, that they were intended only to substitute *ridicule*, in the place of *reasoning*, and, knowing he could not meet the argument fairly, and refute it, he took this method of raising a laugh to evade it. But why is he so unfriendly to *dictionary-makers*, as he ludicrously terms them ? Was it because it is unnecessary to find out the meaning of words ? Was it that he thought an entire ignorance of the derivation of terms would best suit his purpose of imposing on his credulous readers, and that, by these means, he could the better shield himself behind their ignorance ? Or, was he afraid to trust himself in their hands, lest they should entirely ruin his book ? Do not be alarmed, sir, at the name of a *dictionary-maker* ; there are few, if any of them, Baptists ; and, surely, if the Baptists are willing to trust themselves in the hands of their Pædobaptist opponents, you need not object to that. The concession of an adversary is a double confirmation of truth, and such is this relative to *dictionary-makers*. But this is the first time I ever witnessed such a thing, as a man pretending to “ great humility, laborious research after truth, and putting up pious prayers (in his book) to God to guide him in the research ;” and yet, in a little while, to spurn at aid, even from his friends, and obstinately refuse to hear what they could say.

But the secret is, these cruel Pædobaptist *dictionary-makers* gave their testimony against him ; and surely it was very impolite in Mr. Booth, to set the gentleman a quarrelling with his friends. Why, Mr. Booth, you have created an eternal enmity between these gentlemen : little did they think you would have made such bad use of their writings, as to employ their sword against their very good friend. You must now be content to let them quarrel about the meaning of the word *Anthropos*, and if they should never be on speaking terms again, indeed, sir, it is your fault ; you divulged important secrets.

There is another phrase also, which has given our sprinkling "sensitive plant" no little concern; and I suspect the causes for it are the same, I mean the word "common sense." Now, Mr. Booth, did you, indeed, use such an expression? If so, no wonder the gentleman felt all alive, and was scarcely able to tell whether his head was in the moon, or out of it. "Common sense" seems to have tinkled on his imagination, like Whittington's bells. Your address, it would seem, was personal, and would admit of but two applications. One is, that Mr. E. had *no common sense*, and therefore rejected your argument; the other, that his sense was so refined, *so uncommon*, that he soared so much above his fellow ministers in point of erudition, and his contemplations were so sublimated, that he had no ear to hear a Baptist reason. Now, sir, if he supposed you meant the first, what was it but saying that the intellects of Mr. E. were much weakened, and that his capacity was so shallow, that he was incapable of reasoning on a subject plain to the meanest capacity? Can you wonder, then, that he was so angry? No man would wish to be called a fool. Ah, sir, you should have been present; you should have seen how his choler was moved, when he read that word, *common sense*; you should have heard how he muttered, 'Common sense! common sense! Why, what does the man mean; does he intend to convey the idea that I am a fool?' But, sir, *I am* inclined to think that you meant it in the best sense, knowing your extreme goodness and how unwilling you are to offend; and if so, your opinion was truly flattering to the gentleman: it was equivalent with saying, that his ideas were so elevated, that he could not stoop to receive common definitions of the word *Anthropos*; but he would put a better sense on it—a loftier one; and, as to "common sense," that should surely have its brains dashed out. Come, now, ye *dictionary-makers*, ye *lexicographers*,—come learn in future, at the mouth of this wondrous scribe;—away with your *common sense*;—this man is above vulgar opinion, he is resolved never to go with the multitude. But still, why so angry with 'common sense?' out with the secret, sir,—let us have the whole of it—do not mumble so; we shall not take it ill of you. Oh, sir, then it seems, that, according to the generally received opinion, this word "*Anthropos*," is understood to mean our species in general, where the sexes were not distinguished and opposed; and it seems, Mr. B. took advantage of this, and called in the aid of *common sense*! which to prevent in future, it was settled in your mind, that the villain *Common Sense* should be knocked in the head; or at least, *laughed to death*. *It is a poor cause that must chase Common Sense from her seat when it asks a hearing.*

EXAMINATION OF ARGUMENT 2. CHAPTER I.

Mr. E. having done his best, on the subject of female communion, now attacks what he calls, the "other half of the Baptist strength;" he wishes to overthrow the sentiment, that faith and repentance are required of every subject of baptism. His words are, page 20, the Baptists say, "The scriptures require faith and repentance, as requisite to baptism; but, as infants cannot have these, they are not proper subjects of baptism. Infants, say the Baptists, cannot believe, cannot repent; and none should be baptized without faith," &c. We are not disposed to deny any part of the above quotation; but acknowledge it to contain our sentiment fully on that head: we shall, therefore, hear how Mr. E. can overcome this reasoning. The method he takes to get over this, is the same he adopts in his theses; that is, by opposing adults to infants, and by making two distinct baptisms: the one, as the right of infants, the other, as the duty of adults. As the sophistry of this arrangement was sufficiently exposed in my animadversions on his theses, I might be fully excused from treading the ground again: but, as it might appear to a common reader, that our silence here was evidence of defeat, we shall indulge the gentleman and follow him in his remarks. His words are, see page 20, "They" (the Baptists) "say the scriptures require faith and repentance in order to baptism;" (this *he* does not deny, remark that) "I ask, from whom? The answer must be, of *adults*; for the scriptures never require them of infants, in order to any thing." He then proceeds: "The scriptures require faith and repentance of *adults*, in order to baptism." His conclusion from these premises is, "Now, you see, infants are gone; they have nothing to do with the argument, or if they must be brought in, the argument runs thus: The scriptures require faith and repentance of adults, in order to baptism; but as infants cannot have these, they are unfit subjects of this ordinance."

Now all this sophistry is founded on one word, "*Adults*," as opposed to *infants*. But I ask you, candid reader, where did Mr. E. get these words *adults* and *infants* from; and where did he find two baptisms commanded—one the right of infants, the other of adults? Did you ever read of adult baptism in the New Testament? Did you ever read of *infant baptism* there, or of these two, as *opposed* to each other, and requiring very different qualifications? You very well know there are no such words in God's book, as *adult baptism* and *infant baptism*; and if so, whence did Mr. E. derive them, and what were his views in inventing them? From the book of God, it is doubtlessly acknowledged he did not obtain them; or, if he did, let him

tell us from what part : but this is impossible for him to do. Then himself, or his brethren, must have invented them, to answer certain purposes, not to be otherwise accomplished. If he derived them from the word, he must either produce us express words, or what is equivalent ; and the latter would be to this amount : He that is an *adult*, on his believing and repenting, and then being baptized, may be saved : but he that is an *infant* may be baptized without either ; for faith and repentance are only required of an *adult*, or grown up person. I ask you again, reader, have you ever seen any thing in the whole of the New Testament like this ? Did you ever witness any distinctions, as it respects *age*, made between one subject of baptism and another ? or have you ever found any thing said of infants about baptism at all ?

An adult is one who has arrived to *full stature of body*, and also of *understanding* ; or, in other words, one who has grown up to a man's or woman's estate. Then, to take Mr. E. on his own statement, it would be this ; that from infancy up to twenty, or twenty-one years of age, (for then only persons are thought to be mature, and scarcely then) every such person is to be baptized, without either *faith* or *repentance*, and that because they are not required of such ; but all *above those years*, must have both faith and repentance, as indispensable pre-requisites. The commission was, " Go ye out into all the world, preach the gospel to every creature ; he that believeth and is baptized shall be saved ; but he that believeth not shall be damned." But, according to Mr. E. we are not to understand this commission to respect any one under twenty years ; and then all minors, though they *believe not*, may be *baptized*, and are not included in the threatening of *damnation*. After all, we ask, where is the other commission relative to those under twenty, and commanding their baptism ?

Who is prepared to receive such a statement ? Yet, if we believe Mr. E., we must go this whole length with him, or else the word *adult* must have either no meaning at all, or a very different one from what it is considered as having. But let us for a moment recur to the real subjects of baptism, mentioned in the divine word ; then all difficulty vanishes at once. The qualifications required respect not *age*, but *grace*. So also, as to those who are not qualified for this ordinance, the ground of prohibition is not infancy, as he says, " he that is an infant shall not : " No, but, " he that believeth not," whatever may be his age. Should scripture warrant be asked for, this we have also at hand : " If thou believest with all thine heart, thou mayest ; " the having of this faith, being made the qualification for baptism, and the not having it, the ground of refusal.

Mr. E. does not deny, that faith and repentance are required ; but he says it must be from "*adults*." We again repeat the question, where is such a requisition made as to adults ; are we yet to continue without an answer ? No answer is to be found in all his book. His reasons, however, for his opinion, are not, it seems, because the scriptures favour it: but, first, because infants cannot believe, and therefore it is not required of such ; and, secondly, because the word of God is silent concerning them, as to this point, and therefore such qualifications cannot be required. This statement has for its foundation the assumption of an idea which is not true ; even that baptism is the duty of the infant, and because the infant cannot possess the prerequisites, it is to be baptized without them. Is not this begging the question in dispute ? We would at once concede the point, were it proved that infants ought to be baptized ; and in such case, we should presume God made no such requisition of them, but of *adults* only : but it will be time enough to draw such conclusions, when the fact is established ; until then, nothing is done.

This argument of Mr. E. has several strange *aspects* : First, infancy is made a reason for having no faith, or repentance ; then the want of these, is made the reason why infants should not *have* them ; and, to crown all, infancy, and the want of faith, are produced as reasons for baptism. It would be easy to justify the baptizing of unbelieving adults on the same principles, and the reasons assigned by Mr. E. in the one case, would suit full as well in the other. The argument of Mr. E. here is, the incapacity of infants to believe and repent ; and his inference is, that therefore they being incapable of it, God neither does, nor ought to require it, in order to baptism ; and then the inference is, he does not. The adult also, labours under an incapacity of himself to believe, though that incapacity is of a moral nature ; but yet this is a preventive as effectual as if he laboured under both a natural and moral incapacity.

But what would be thought, were I to say with Mr. E. faith and repentance are required for baptism, only from such as can exercise them ; hence, this does not obstruct an adult, though an unbeliever, because he has no power to believe ; and God requires faith and repentance, in order to baptism, only from such as can believe and repent ; now these requisitions can only apply to those upon whom he has bestowed the grace of divine faith : but, as the sinner may say, he has not given that faith to me, and I cannot exercise what I have not ; of course the prohibition cannot extend to me, and I may be baptized without any such prerequisites.—On Mr. E.'s hypothesis, how would he extricate himself ?

But still it may be asked, is it not *implied* that baptism is to be administered to the infant? and if so, surely it is reasonable to think, that faith and repentance pertain to adults only, for God never requires impossibilities? Now as these are with infants impossible, are we not justified in the classification of the subjects of baptism into adults and infants?

I think this is, in reality, the utmost that can be said, as a defence of such classing; and though Mr. E. has not condescended to give his reasons for so doing, yet sure I am, had he attempted it, not a passage would have been produced, and all he could say in its defence, would be found in the short sketch above. This classification then, at last, rests upon a mere supposition, that infants were included in the command to be baptized, and on this mistake rests the whole. There is no doubt with me, if such had been the intention of God, with respect to infants, that this method of opposing adults to them, would be certainly the best one, and a justifiable one also. But then, this was not the case with Mr. E.; he laboured under no mistake on that head; he had an object in view, and that was the support of a bad cause, and possessed sufficient penetration to discover, that this cause could not be maintained without such a classification. It may, indeed be thought, that the remark is an illiberal one; but it must be remembered, that Mr. E. has not met his opponents fairly: he has taken every advantage of them in his power—dealt altogether in sophistry, and low wit—and discovered that *caution* through his whole book, that indicated the *subtle disputant*, rather than the *CANDID divine*, who is seeking after truth.

The reader may, however, be ready to ask, if it be granted that no scripture can be produced to warrant the use of the words “*adult*” and “*infant*,” in determining the subjects of baptism; yet, is not the classification harmless in itself? I answer, one evil arising from this classification is, that it makes two baptisms instead of one, of which the word of God is entirely silent; and is it no harm to add to the divine word? Can it be right to say, there is one baptism for *infants*, which requires no qualifications, but those merely accidental (having believing parents is an entire accidental affair), and that there is another baptism for *adults*, which is to be administered on quite different principles; the one requiring a change of heart, the other requiring no change whatever? I ask, can any good man say this is harmless, when it is well known that it has not the smallest countenance in the word of God? Another serious evil ensues: The New Testament is rendered by Mr. E. entirely silent as to the subjects of baptism, in order that he may take advantage of that silence, and thereby artfully bring in *infant*

sprinkling by *implication*, and *inference*; yea, and infer it from that very *silence*, which he himself has *brought about*.

Would it not be reasonable to suppose, that where a command is given to baptize certain characters, and afterward, in strict conformity with that command, this is done, and in describing it, the persons to whom it was administered, their character, and the way in which it was performed; all exactly correspond with the original instructions, and not an instance of, nor yet a single hint given, that any other character had been thus baptized, nor yet that it had been done in any other way: I say, would it not be reasonable to suppose the command thus given, and thus executed, would be a sufficient guide to those who wished to know what was right on that subject? Now all this is true of the New Testament account of baptism. The apostles are commanded first to teach, and then to baptize, Matth. xxviii. 19.; they understood their instructions, and required faith of one before baptism, Acts viii. 37.; of others it is said, they baptized them, because they had received the Spirit, Acts x. 48.; others they refused, because they had no repentance, Matth. iii. 7, 8, 9.; others on the confession made of their sin, are baptized, Matth. iii. 6.; in several instances, they first preach, then the pious exercises of thousands are described, and, as before, baptism is administered to these, and only these, as far as the word informs us, Acts ii. 37, 38.; and of others, spiritual *joy* is mentioned, Acts viii. 12. 39.

But is there any thing said of infants being baptized? No, not one word. Is there any thing said of one person being baptized, without *believing or repenting*? No, not one word. Is it pretended that infants are *believers*, and exercise the grace of repentance? No, not a sentence is said to establish this. This classification rendering the New Testament *speechless*, makes it incapable of settling the dispute between us and our opponents; which will thus appear: When a Baptist asserts, that the baptizing of infants is wrong, the immediate answer is, How do you prove it to be wrong? If the reply is, that it is contrary to the command of Christ, and the example of the apostles; the answer is, Shew us wherein it is contrary. The reply is, That faith and repentance are required of candidates for the ordinance, and some were refused for not having these qualifications; while there never was an instance recorded in the scripture, of baptism being administered to any persons, but unto such as possessed them. Then comes in Mr. E.'s answer thus: 'I do not deny that these qualifications were required, but of whom? not of *infants*, but of *adults*. I acknowledge them to have been required of *adults*; but insist, they were not required of *infants*.' But if the Baptist replies, where

do you find scripture to prove infants were at all baptized, and that these qualifications are not required? O, says he, we do not pretend to produce scripture for this sentiment, but we infer it from certain passages; and as all the texts you have quoted have no bearing on the dispute about infants at all, and there are no other texts that speak of them, I am to prove their right by inference, and you are to disprove their right by inference only; for you see my classification cuts you off from scripture texts that are positive.

Without this word *adult*, you see, he can do nothing against the Baptist; for were the two words, *believer* and *unbeliever*, substituted in the place of *adult* and *infant*, then the dispute on Mr. E.'s plan of conducting it would immediately be at an end, and a decisive victory be on what we believe the Lord's side. On this principle, let us see how readily his questions may be answered:

P. E. You deny that the baptizing of infants is right; on what principle do you thus deny?

B. We deny it because they have not the qualifications.

P. E. What are the qualifications?

B. They are faith and repentance; and you have such and such scriptures in proof of it.

P. E. Then you deny them baptism because they are *infants*.

B. Not so, but because they have not the qualifications required, and which you own infants have not.

P. E. Then you baptize others because they are *adults*.

B. In this also you are equally wrong; for we baptize great numbers of various ages, and very many that are not *adults*; and this we do, not because of age or stature; but, because they are believers in the Lord Jesus Christ, and come up to the character described as a worthy candidate; and if an *infant of eight days old*, could evidence he had faith in Christ, we should baptize him as freely as any others.

P. E. But I think the qualifications were required of *adults* only; of infants they were not required, and therefore they are to be baptized without them.

B. You ought to shew first, that infants are at all enjoined to be baptized, and then it would be time enough to enquire about their qualifications. But where do you find *adult baptism*, and *infant baptism*, spoken of in scripture? I demand authority for these two baptisms.

I ask, how would Peter Edwards answer this last question? Must it not confound him—leave him speechless—and overthrow all his sophistry. But let him ask a Baptist where he finds scripture to justify the words, *believers baptism*, and the *non-baptism of unbelievers*; how easy is it to furnish abundant proof.

I shall certainly claim the indulgence of the reader, for repeating what before had been advanced in my strictures on Mr. E.'s theses ; but if repetition is burdensome, it has been forced upon me by Mr. E., who again and again repeats the same argument. If Mr. E. will use words in the controversy, on the admission of which the whole issue depends, surely he is bound in the first instance, to prove them scriptural ; and I rest with confidence on this, that no man, no, nor angel from heaven, will be able to adduce one text to prove, that the New Testament speaks of two baptisms, the one for *adults*, and the other a distinct one, designed only for infants.

Mr. E.'s next attempt is, to shew the fallacy of the argument "that faith and repentance ought to be required of *infants* in order to baptism"—see page 20. He might spare himself the trouble of doing this ; for he never heard a Baptist say, that they were required of an infant : on the contrary, our sentiment is, that the scriptures are not addressed to infants at all. Perhaps it would be better for him, first to make it appear that the gospel is addressed to infants, and requires duties to be performed by them, while in that state. It would never have entered into the head of any man but a defendant of Pædobaptism to assert, the gospel is addressed to infants ; for without supposing the gospel addressed to an infant, and requiring duties of it, the baptizing of it would instantly appear absurd. Pray, Mr. E., ought you not first to tell us who the Baptists are, that require faith and repentance of infants ? In what an awkward predicament are you placed ! You know, sir, that we do not believe that the word of God is addressed to them at all, while in an infantile state ; and hence, while such, none of the duties it specifies are required of them. Were you, sir, to admit this, there would be an end of infant baptism at once : but if you will not admit it, then pray begin at the right end of your work ; first prove the obligation of the babe to receive, peruse, believe and obey the gospel ; then, of course, baptism will come in among the rest of the duties.

But you ask, Why do the Baptists say, infants ought not to be baptized without having these pre-requisites ; do not these very pre-requisites imply their duty to believe and repent ? Not at all, we require no duties of them, because God does not ; but you require the performance of a duty from them, which God has only enjoined on a believer ; and hence, you force the reply from us, that if you will have them to perform the duties that devolve on a believer only to do ; to be consistent with yourselves, you ought to prove they have faith. Hence it is easy seen, that it is our opponents who compel us to insist on their possessing faith and repentance, because they will have them to be baptized,

What Mr. E. aims at, is to shew, that faith and repentance are not essential to baptism ; or, in other words, that baptism may be performed without either ; and that, admitting both were required, yet this will not affect the case of infants, because he thinks they were required from *adults* only, and therefore infants were never intended. He then means to prove infants were not included in the requisition, by four arguments ; in which he fails. These being his total force, we must consider the cause as lost to him.—He reasons thus :

“ In order to judge of the real worth of an argument, I lay down this rule : ‘ Every argument that will prove against an evident truth ; or, which is the same thing, every argument which will support falsehood, is clearly a bad argument.’ This rule is self-evident ; for that must needs be false, which proves a falsehood.” We are fully agreed to this : but he says, “ I will proceed by this rule, and attempt to shew,—I. That this argument,” (that is, about faith and repentance being required of all subjects for baptism) “ is entirely fallacious. II. Point out wherein its fallacy consists.” He proceeds, by saying, that the tendency of this argument, “ That infants are excluded from baptism, because something is said of baptism which will not agree to infants,” is to prove error.

This first argument is founded on the circumcision of infants. This, he affirms, was done by “ the express command of God,” ‘ they must have been proper subjects of such an institution, is evident from the command given’—that “ this was a solemn entering into the church”—that by this rite every child so circumcised became “ a debtor to do the whole law”—that this last requisition “ could not be performed by an infant”—and that “ circumcision and baptism were initiating ordinances into the church of God.” The conclusion is, that if duties were required of the one, which he could not perform, even to keep the law, and that inability did not disqualify for circumcision ; so neither does a want of faith and repentance disqualify for baptism.

I do not deny that circumcision was an express command of God ; nor yet, that Jewish infants were proper subjects of this rite. But that circumcision was a solemn entering into the church, this is not true ; for they were in what Mr. E. calls the church before, as will appear from Gen. xvii. 14. “ And the uncircumcised male child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people.” Now, if the Jew was in the church before his circumcision, how could circumcision be an entering in ? If he was not in until brought in by circumcision, in the name of sense, how could he be separated, when in fact he was not joined to the people.

The text quoted to prove, that by being circumcised the person became a debtor to do the whole law, proves not the point; for the apostle intended, that if the *Galatians*, who were *gentiles*, were to become circumcised, this act of theirs would be a virtual *renunciation of Christ*, a declaring the *Messiah not come*; and that, therefore, the *law* was still *obligatory*, inasmuch as it was designed to stand until the coming of Christ.—But if a mere circumcision, without respect to motive, laid the party under obligation to keep the whole law; then, when Paul circumcised Timothy, he by so doing placed him, as this gentleman would have it, under a necessity of obeying the whole law for himself: Oh, cruel Paul! But does he mean by the whole law, the moral law among the rest? This cannot be; for an obligation to that did not depend on being circumcised, but was antecedent to it. Then, of course, the ceremonial law was intended, and the infant became bound to the performance of those ceremonies. But what if I, for argument sake, grant what he asks, that this text applies not merely to the *Galatians*, and others in *similar circumstances* with them; but that Paul really meant that every Jewish infant became, when circumcised, a debtor to do the whole ceremonial law? You will see presently, that even this concession will be of no use to him.

The second affirmation I notice is, that in being circumcised the infant Jew ‘could not perform the obligation, yet it was his duty;’ and the conclusion drawn is, that the case of an infant as to baptism is the same at present, and the incapacity of the last to believe and repent, no more precluded him from baptism, than the former from that Jewish rite. That they were not in similar circumstances, will immediately appear. The Jewish infant was commanded to be circumcised, and the parent to perform it: but, where is the command for an infant to be baptized; and where is the parent enjoined to have it done? The exact period of eight days old was pointed out then: but where have parents any such instructions, with respect to baptism? The duties to be performed by the infant, lay merely in outward things, all of which he could perform by proxy, the duties lying in mere ceremonial obedience, and requiring no *gracious dispositions* to the right performance of them: but who will pretend to say, that the duties of a member of the church of Christ lie merely in outward things, and require not *gracious dispositions* to perform them? I have no doubt, but that the custom of parents binding themselves, and of making vows to perform the duties obligatory on those in a church state in behalf of their children, originated in this very injunction of God on the Jews to circumcise their children, when incapable of doing any thing for themselves. But then, for want of knowing how different the duties of the one were from the other, parents

have ventured forward rashly, to promise for their children what they cannot do for themselves, and what God by no means required of them. How readily could the parent of the Jewish infant present to the Lord the different offerings and sacrifices, which he directed for their child, and also perform for him all the ceremonial purifications enjoined : but is it not exceedingly strange, that men should in the present day, infer it as duty from hence, to represent their children before God ?

From hence it is evident, that not only is the affirmation untrue, that the Jewish infant, as it related to circumcision, and infants of the present day, are precisely in the same situation ; but it will also appear plain, that while all the duties enjoined in the one case, could be performed by the parent of the child ; in the last, it were utterly impossible. This argument, drawn from the *incapacity* of the Jewish *infant*, will not stand : 1. Because if God required duties of the infant, they were not such as needed *supernatural aid*. 2. They were such as *another* could perform for him. 3. He *provided* and *commanded* persons to discharge those duties in its behalf. 4. For their being done, there was a positive command. But in the case of the baptizing of *infants*, no such command is given. Qualifications are required which they have not : (but which was not so in the other case ; for every Jewish infant had the prerequisite) : they are not such as another can perform for them ; neither has God made any provision for the helpless infant in this respect, nor could all the angels in heaven perform for him, what God requires from every subject of gospel baptism. How then could Mr. E declare the two cases similar ? We enquire, how does this argument go, in “ opposition to his rule laid down ? ” Did God require any spiritual qualification in the Jewish infant ? Certainly he did not. Does then the proposition, that God demands faith and repentance in order to baptism, and which demand bars infants from partaking of it ; does this demand prove “ *error*,” because a Jewish infant was to be circumcised without any such qualifications being required ? Had Mr. E. proved in reality, that *both* were church ordinances and required *like qualifications*, and that faith and repentance were demanded of an *adult Jew*, in order to *circumcision*, as they are demanded in the gospel, in order to baptism : in that case, he would have been nearer his point. But even then the cases would not be similar, because every male child of Abraham, whether *adult* or *infant*, were *commanded* to be circumcised ; and it is well known, that every adult and infant are no where commanded to be baptized.

To shew that faith and repentance are not necessary, he advances the baptism of our Lord Jesus Christ ; observing, that “ Christ was no sinner,” and therefore could not exercise

repentance ; that he needed not salvation, therefore could have no *faith* to act. His conclusions are, that either " the baptism of Christ was wrong," (he not having the pre-requisites) " or else the argument is false." He then contends it cannot be wrong ; but, if not, then it is not an universal rule, that subjects of baptism must have faith and repentance. His last conclusion is, that " it is a rule for some only," and the exception is in favour of infants who cannot believe and repent.

I am certainly not disposed to doubt of Christ being a fit subject for baptism ; nor do I deny that he needed no repentance and faith, in order to salvation. But it is extremely hazardous to say, that because Christ had no need of faith and repentance, that therefore, none are needed by others in such a case. Is not this to dispute the business with Christ himself, who has required them ? Admit, then, that what Mr. E. says is strictly true, that Christ not having faith and repentance, and yet receiving baptism, proves that *others* may be baptized, who *have them not* ; where will Mr. E. stop in applying this rule ? Will he say, the exception is in favour of infants only ? No ; there he cannot stop, because there are *millions* without *faith* and *repentance* as well as they, even all unconverted persons. But, to avoid the difficulty, will he say, these are wicked, unconverted persons ? Be it so. Would he not, in such a reply, deny the depravity of infants, and make out that they needed no grace ?

But stop, sir, you are not at liberty to apply it to infants only, others are without faith as well as they ; and if you will take advantage of the Saviour's baptism in this instance, you must go all the length, and make it the privilege of every ungracious person ; for you can furnish no just reason why the exception should be in favour of one, more than another, who is void of faith. Now, sir, take your own rule and apply it : " That which proves what is *false*, cannot be true ;" but if the baptism of Christ justifies the baptism of a person without faith and repentance, then it equally justifies the baptism of all of that description ; but as this is of necessity *false*, then the argument drawn from Christ's baptism must needs be *false*. This argument therefore, if it proves any thing, proves more than you wish it to prove, and must fall of itself.

But what if I should avail myself of the very objections he mentions, will the consequences follow that he speaks of ? Let us see : ' If, says he, you should object that Christ's baptism was no rule for us on account of the dignity of his person, still you admit there was an exception against the rule, that faith and repentance is always necessary thereunto ;' and then asks, " how many exceptions are there ?" This question is readily answered by saying, just as many as there are persons in *Christ's situation*.

Now if the exceptions to this rule must only operate in favour of persons claiming equal dignity with Christ, and to extend it farther would be ridiculous; how then will this operate in favour of *infants*? Are *infants*, and unbelievers of every description, equal in dignity with the divine Saviour? and have they, therefore, a right to plead this exception in their favour? When a precedent is established which is to operate in courts of judicature, and a person pleads the same in his own favour, is it not indispensibly necessary he should make it appear the cases are parallel ones? Well, then, here is the Lawgiver, that institutes baptism, who himself submits to it; but he does it without certain forms that are enjoined on others; as a reason for this departure from form, he assigns the dignity of his station, and the great superiority over any other person in point of worth; but would it not be preposterous for the subjects to omit the forms in question on the account of his having done so, when they neither possess his station or his worth? This would, of itself, abundantly shew, that our demand for faith and repentance, in order to baptism, is not weakened by the baptism of Christ; because a case can never again occur, nor can there ever be another exception to this rule, on that very account.

He asks again, ‘Do the Baptists say Christ was baptized as an *example*?’ this would be worse still for their argument, ‘and go to prove, that he set an example to justify persons without faith and repentance, being baptized;’ and then he concludes our cause is ruined. There is one thing Mr. E. entirely glided over; that is, that the want of faith and repentance in Christ, and the want of them in unbelievers of the human race of every description, proceeds from very different causes: The want of faith and repentance in Christ proceeded from his *entire innocence*, and the *perfection* of his nature; but the want of them in others, proceeds from their *imperfection* and great *sinfulness*. Now, would any one but Mr. E. assert, that these are parallel cases? and that because Christ, who was no sinner, might be baptized without repentance, which in the nature of things he could not have; that for this very reason, a person *confessedly a sinner* ought to be baptized without repentance? This is logic with a witness, that a good man having received certain marks of favour, - as the reward of his piety and extraordinary virtue; this should give to the vilest a just and valid claim to the same thing.

I should however have thought, that the example of Christ ought rather to operate in favour of believers baptism, than in favour of the baptism of unbelievers; and that for reasons the very reverse to what Mr. E. assigns. The reasons are, that believers have received of Christ’s Spirit, are conformed to his

image, and bear his likeness ; but unbelievers have not his Spirit, have no such conformity, nor are they like him in any degree. If, therefore, Christ is an example, is he so to the first character, or to the last ? If he is no example at all, then his baptism will not operate in favour of unbelievers, because it is no rule to go by ; if he is an example, it does not favour them, because his case and theirs are not parallel : but if he is no example, the duty of the believer is still the same, because he has a *command* ; and if it is such, then the example of Christ stimulates him more, because he bears his likeness. Beside all this, Christ is said to be an example to the godly, 1 Pet. ii. 21. ; but where is it hinted that he is so to unbelievers ? We expect Mr. E. to cavil at the remark, “ the want of faith and repentance arises from a fallen, sinful state ; ” and that he will say, this reasoning will not apply to infants, for their want of these qualifications arises from *natural incapacity*. But will Mr. E. pretend to say, they are not *depraved*, and do not possess the very same principle which produces *unbelief* and the hard heart, in an adult ? and that nothing is wanting to the exercise of both, but the maturity of their powers ? If these he will not say, and I am persuaded he will not ; then he does but admit a twofold incapacity, natural and moral, proves a total unlikeness between them and the great Head of the church, and fully establishes the absurdity of his own reasonings.

Once more : The reasons for which faith and repentance are required, in order to baptism, will shew the fallacy of applying the case of Christ’s baptism to unbelievers of any description whatever. Faith and repentance are required in order to baptism, not because of any thing in themselves, but as they evidence a change of heart, and thereby prove the soul to be born in the *image of Christ*. The profession of faith and repentance, therefore, with other graces of the Spirit, are but the index of the mind, and shew, as we charitably hope, what exists there. A want of these, proves the soul to be still in an *unrenewed* state : but as the members of Christ’s spiritual kingdom are to be *regenerated* persons, and must be like their divine Master, these are required ; therefore, these are asked for, to prove such an union with, and likeness to, Christ. Now, how does Christ’s example affect us in the argument, and how can it help the cause of unbelievers ? Christ was baptized for this, among other reasons, that he was a *holy person*, though he needed not faith and repentance to make that apparent : but others are to be baptized in token of their being *regenerated* and holy persons ; and this they can make manifest in no other way, than by their faith and repentance. Now, the argument will stand thus : Christ was *holy*, and therefore was baptized, and

this was done *without repentance*, because he needed not repentance to make his *holiness* known. Believers also are to be baptized, because they resemble their Master in holiness ; but this they cannot manifest otherwise than by the qualifications before mentioned. Apply this to unbelievers, and then it will stand thus : Christ was holy and needed not repentance to evidence it, yet he was baptized as a token of his purity ; therefore persons without faith are to be baptized, although it is conceded, that only faith and repentance can prove a person to be *regenerated*, and without which they are not so *. I now ask, to which character the example of Christ best suits, and whether it is not altogether in favour of the baptism of believers, and entirely against that of the contrary character ?

His third argument is on the salvation of infants, in which he says, "That infants may be the subjects of *salvation* is universally admitted ; that those who die in infancy, are actually glorified, is also granted : and yet there is something said concerning salvation, which will by no means agree to infants. "He that believeth shall be saved ; he that believeth not shall be damned." The use he makes of this is, "If infants must not be baptized, because something is said of baptism, which does not agree to infants ; then, by the same rule, infants must not be saved, because something is said of salvation, which does not agree to infants."

These cases are not similar, because there is something said in the text to shew, that it was not designed for infants. And the salvation of infants is not to be gathered by implication only, as infant baptism must be, if it is ever established ; but is expressed in unequivocal terms, "Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of heaven," Mark x. 14. And, "their angels do alway behold the face of my Father which is in heaven." The fact, therefore, is this, that when it is said, "He that believeth shall be saved, and he that believeth not shall be damned," we do understand the text as not having any respect unto infants who cannot believe ; not because it is admitted by general consent that they will be *saved* ; but because the scriptures declare, that such dying in infancy *are saved*. But how stands the case with infant baptism ? The text says faith and repentance are required, in order to baptism ; and it is admitted, faith and repentance they have not : but then there is no where an exception in their

* It may be thought strange, that I should say baptism was to signify the holiness of the candidate : but let it be remembered that it has ever been considered as an emblem of regeneration. See such texts. 1 Peter iii. 21. Acts xxi. 16. Rom. vi. 3, 4.

favour as it respects baptism, freeing them from the obligation to believe and repent ; or in other words, permitting them to be baptized without such qualifications.

Now the argument stands thus : Faith is required in order to salvation ; but infants dying in infancy are not included in this rule, because they are said to be in heaven, even though they cannot believe. As to baptism, it would stand thus : Faith and repentance are required in order to baptism ; but infants must be affected by this rule, because there is no passage in the word that says they may be baptized without them. Then the conclusion that follows is : Though we are bound to believe, on the express warrant of the word, that infants will be saved who die in infancy, though incapable of the exercise of faith ; yet we are not bound to believe that infants ought to be baptized who have not faith ; because, in the first instance, we have the authority of the word, but in the last case we have it not ; and there has been no relaxation of the precept in their favour. This one remark therefore, is sufficient to evince the total dissimilarity of the two cases in question ; and that there is no such thing as arguing from one to the other, without the greatest absurdity, and giving evidence of a very incautious or dishonest mind.

I must contend therefore, that the maxim is not to be controverted, that where God declares in his word any general rule of duty, this rule must affect every of the parties, unless there is some particular exception in favour of some. It is so in the civil laws, that all are implied, unless there is some clause of exception, or provision otherwise made. Baptism is a rule ; the persons to perform it are described as “ believers ;” those not to do it, are described by a being destitute of faith. These two characters embrace all the human family. No exception is any where made in favour of infants, and therefore the prohibitory rule applying to them, they cannot be baptized. Apply the rule to the other case. The general rule is, “ he that believeth shall be saved ; he that believeth not shall be damned.” This rule embraces all the human family, as the other does, pointing out who shall, and who shall not, be saved. Infants have not faith, neither can they exercise it : but infants are not included in this rule, who die in infancy, because there is an exception in their favour mentioning them by name. Now, is it good reasoning to say, that because there is one rule for the human family from which infants are excepted, and that exception mentioned explicitly ; that they are not bound by other rules, given to the whole human family, wherein there is no such exception in their favour found ? Surely, such reasoning must appear ridiculous to every reflecting mind ; yet such are the reasonings of Mr. E. on this case. The conclusion is therefore contrary to what

he says. There is something said of salvation in the Bible ("he that believeth," &c.) which does not affect the SALVATION of infants ; but there is something said in the Bible of baptism which does affect, and entirely preclude the BAPTISM of infants.

This argument is defective in other points of view, but of less moment ; and chiefly because it is designed to prove the right of infants to baptism, from the possibility of their salvation. It is defective, because it would go farther than Pædobaptists intend ; for it is their professed belief, that the infants of believers only are to be baptized ; because, they say, such have an interest in the covenant, in common with their believing parents : but these gentlemen admit that the infants of the heathen that de cease, as well as of believers, do go to heaven. If then, infants have a right to baptism, because they may be saved, this argument proves too much for them, and they must give up Abraham's covenant entirely, and baptize every infant. It is delusive ; for if baptism is to be administered to those who are to be saved, and that because they will be saved, which is indeed the ground our opponents take, (for of what significance is it for them to say, deceased infants will be saved, and therefore you have no right to withhold baptism from them, if they do not make their salvation an argument for their baptism) ; then it is deceitful, because it is the occasion of introducing *more* to the ordinance than ought to come : and it is well known, that though all infants dying in infancy are saved ; yet all infants do not die in infancy, but some grow up to man's estate, lead wicked lives, die miserable ; and yet these, under the colour of infant salvation, must be baptized likewise.

This argument is likewise erroneous, because, if a person who will be saved has a right to every institution on that account, yea, and if it is his duty to submit to it ; then it would follow, that all the infants of gentiles were bound to receive circumcision because they might be saved, yea, and it would have been the duty of Lot to be circumcised, for he was a good man ; and the same doctrine would make it the duty of infants to partake of the supper.

Mr. E. next introduces the text in Mark xvi. 16. "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." And in order to shew that this text, as explained by us would either make against the salvation of infants, or the salvation of believers not baptized ; he for this purpose introduces the strictures of Dr. Walker on this passage. His words are : "If none must be baptized but he that believes, because believing is set first ; then none must be saved but he that is baptized, because baptizing is set first. And then, what better argument can be made for infant baptism ? They must be

baptized if we will have them saved ; because they cannot be saved without being baptized ; for baptism goes before saving. And yet from the same text, and by the same way of arguing, it may be proved, that no infants are saved but those that believe ; because believing is set before saving : and not only so, but whereas it is not said, he that believeth not shall not be baptized ; it is said, he that believeth not shall be damned."

For the clearing up of the seeming difficulty in this way of treating the text, nothing more is needful than to say, that infants have nothing to do with it. This was a direction to the disciples, as to their preaching, " Go preach the gospel to every creature : " the rest of the instruction goes to show how they should preach to them to whom they came, the sum of which was, " He that *believeth* and is *baptized* shall be *saved* ; and he that *believeth not* shall be *damned*." Now, this was to be the substance of their ministry. But how does this affect the case of infants ? The apostles were not sent to preach to them. The error, therefore, lies in applying this text to infants, (who are not subjects of a gospel ministry, who can neither understand or practice it, and are therefore not accountable for not submitting to it, as others would be that hear it, or to whom it was sent) ; instead of applying it to persons capable of hearing and refusing it. But, to make it take in the infant race, it ought to be, Go and preach the gospel to every creature, to infants, as well as mature persons : but the very mention made of believing, at once shews who were intended, and that they were persons capable of receiving or resisting a gospel ministry.

Then the plain literal meaning of the text is, that the apostles should go and preach to every creature ; that is, not confine their ministry to the Jew in particular, or to any one nation in preference to another, that whosoever among them to whom they preached, (that is, persons capable of reflecting and professing of their faith, which is supposed by hearing) believed or gave evidence of having a divine faith, they should baptize, and to them that thus believed, they were to give assurance of salvation for their comfort : but to those that heard, and rejected their ministry, or were unawakened by it, they were to assure them they would be damned.

Now let us see how this unravels the Doctor's theses.—His first is, ' If none must be baptized but he that believes, then none must be saved but those that are baptized, because baptizing comes before saving.' All this is but a mere quibble on the order in which they lie ; that because we say believing must come before baptizing, we must needs make none saved but those baptized. But it is easy to see, that though the words, on repeating, still insist on faith before salvation, yet they do not

insist on baptism before salvation. If, for instance, it had been said, ‘ He that believeth not, and he that is not baptized, shall be damned ;’ then, by insisting on the order of the text, we would have made baptism necessary to salvation. But as in the repeating of the words, the word “*baptized*” is not mentioned in the text, how shall we, by maintaining the order, insist on baptism as necessary to salvation ? There is, indeed, an uncommon beauty in the words as they stand, and they shew us how *exceedingly guarded* the divine lawgiver was, that while he enforced his ordinances by his authority, and thereby shewed, that where divine faith was wrought through the *instrumentality of the word preached*, it would always manifest its genuine nature by obedience to his *laws*, one of which is baptism ; yet, well knowing that certain cases would occur, where a believer could not obtain the administration of that ordinance, he very carefully and with much tenderness, in the repeating of the words only insisted on faith unto salvation ; though, in common cases he insisted on baptism, when it might be had, as an evidence among others, of their faith being genuine. If, on the one hand, he had left out the word *believeth*, then the doctrine of universal salvation would have been established ; if he had left out *baptism* in the first part of the text, it would be manifesting a want of regard to his own laws : but, to cut off the vain hope of man on the one side, and to secure obedience to his laws on the other, and yet not throw into *despair* persons who *would* yield obedience, but had it not in their power ; he to accomplish this, demands a compliance with ordinances, as *an evidence* of their faith, and of the other only demands divine faith (not baptism) in order to salvation*.

Nor does his second conclusion follow, “ That then infants must be baptized, if we would have them saved.” This conclusion must be false, if the first is ; because, if baptism is not insisted on in the words as they lie, in order to the salvation of any one, how then can they insist on it in order to the salvation of an infant ? The conclusion, therefore, is manifestly incorrect ; for they do not say, that either an *adult* or an *infant* for want of baptism shall be damned.

His third conclusion from the text is, that faith being required before baptism, and also as necessary to salvation, would prove that no infants were saved, and that because they cannot believe. His words are, “ And yet from the same text, and by the same

* I have seen a lady, who had discovered her duty to be immersed seven years before she could see a minister that would administer the ordinance to her. Such was her exercise at one time, when she came to the water, she was almost induced to descend into it, and immerse herself in the names of the three divine persons.

way of arguing, it may be proved that no infants are saved, but those that believe; because believing is set before saving." What is here said cannot be proved from this text, and that for the very reason first assigned; which is, that infants were not the subjects of a gospel ministry, neither were the apostles sent to preach to them at all. When the apostles were commissioned in this text to go and preach, it was not to infants; for they were not capable of understanding it, and the preaching to such would have been ridiculous. Therefore, what is said about faith and baptism afterwards, has nothing to do with infants, but with those only to whom they were commissioned to preach; such as could hear and understand the gospel.

The Doctor's last conclusion from the text is, that it does not prohibit the unbeliever from being baptized; because, in the repeating of it, it says the unbeliever shall be damned, but does not say he shall not receive baptism: hence he wishes to make this text prove, that faith and repentance are not prerequisites to baptism. His words are, "And not only so, but whereas it is not said, he that believeth not shall not be baptized; it is said, he that believeth not shall be damned." If this doctor's remarks were just, and the text did not prohibit the baptism of unbelievers, yet there are others that do; for Philip required faith of the eunuch, before he would baptize him, Acts vii. 37. and John the Baptist refused some of the pharisees, who desired to be baptized by him, and that because they had not true repentance, Matth. iii.

We must however be excused, if we should enter our dissent from his exposition of the text. It is true, in the repeating of the text, nothing is said about the unbeliever as to baptism; but in the former part of the text, such a prohibition clearly exists. The words are, Mark xvi. 16. "He that believeth and is baptized, shall be saved;" and the commission to teach first before they are baptized, is to the same effect. It is granted, the prohibition is not in so many words, 'The unbeliever shall not be baptized;' but the very command to teach them first, evidences they were not to receive baptism while in their untaught state; and then baptizing, mentioned afterward as coming after believing, and not before it, puts the matter beyond the injurious influence of such quibbling. In order to make this text speak what the gentlemen wish it should, the order of the words ought to be inverted, thus: 'Go preach the gospel to every creature, he that is baptized, and afterward believes, shall be saved; but he that believeth not shall be damned.' This however needs no comment.

Before I dismiss this part it will be proper to shew, that Mr. E., in placing this text as he has, in cutting it in parts, to treat

it as he says, logically, has made it all in our favour, and the conclusions he draws are entirely false. He having given the views of Dr. Walker on Mark xvi. 16. rather thought the learned doctor did not manage the text quite as well as he could himself; and therefore, to exhibit a specimen of his talent at handling the word of God *deceitfully*, instead of taking it *together*, as he ought to have done, chops it up into mince-meat, with a view of perplexing his readers. You shall have his own words: "The Baptists reason on a part of the text only, and the Doctor reasoned on the whole. And to shew how miserably fallacious the reasoning of the Baptists is," (he ought rather to have said his own), "I will lay down a plan of their logic on this text, which will produce more conclusions than there are principal words in that part of the verse. Now as the Baptists reason," (says he) "from the order of the words, I will mark

1 2 3

them with figures—believeth—baptized—saved.

"The logic is as follows: Take the first and second—believeth—baptized—and say with the Baptists—

1. None are to be baptized but such as believe, because believing must be before baptizing," and then it will be—

1 2

"believeth—baptized.—This," says he, "will conclude against infant baptism."—*This conclusion is a just one.*

"Next, take the first and third—believed—saved—and say in the same way:

2. None are to be saved, but such as believe, because believing must be before saving.—Believeth—saved.—This concludes against infant salvation."

1 3

This last conclusion is false; for as I proved, in answering Doctor Walker's statement, of which this is a mere recapitulation, the text has nothing to do with infants, but only with such as should hear the apostles preaching, and thereupon receive or reject it: the first were to be baptized as an evidence of their faith in Christ, and title to promised salvation; the last were not to be baptized, but damnation was denounced against them. Hence, infants had nothing to do with all this, because, when Christ bid them go and preach the gospel to every creature, he did not include infants; for they could neither receive nor reject it, and therefore were not to be comforted by its promises, nor yet included in its threatenings: but all this was true of those to whom they were sent to preach. If Mr. E. will have this applied to infants then, he makes infants as responsible for a neglect of the gospel as adults; and fixes the cruel charge on God, that he makes no allowance for the natural incapacity

(and indeed you cannot), what motives think you, could have induced him thus to trifle with the word of God?

Having failed in the three first arguments, which were adduced to prove, that the requisition of faith and repentance in order to baptism did not apply to infants, Mr. E. now produces his fourth and last ; which is, that there are some general directions given in God's word, as to duty, which cannot include infants, but must be confined to adults only, though adults are not distinguished from infants in those texts. From which he infers, that infants may not be intended in those directions given about baptism, and that *faith* and *repentance*, when required, ought to be understood of adults only, though not expressed. The subject chosen for his fourth argument is, that of the temporal subsistence of infants. He affirms, that in some passages, if infants are included, then God has left them to starvation, yea, made it their duty to starve. His argument is, "On the temporal subsistence of infants. As the reader may perceive the drift of reasoning, on these instances, I will use but few words on the present one. Now that infants should be supported, not only scripture, but nature itself teaches. And yet if we form the Baptist argument on a few places of scripture, it may be proved, in opposition to nature and scripture both, that infants should actually be left to starve." The texts adduced are, Isaiah i. 19. "If ye be willing and obedient, ye shall eat the good of the land;" and 2 Thes. iii. 10. "If any would not work, neither should he eat."

The reasonings from these texts fail, from two considerations. The first of which is, that divine revelation is not addressed to infants at all, nor do any of its commands include them, unless express mention is made of them by name, or unless a whole nation or the world at large are addressed ; in which case, they are necessarily included. Whenever there are duties to be performed, of which infants are the subjects, they are expressed ; and then, the command is not addressed to the infant himself, but to others concerning him. Thus, when the infant was to be circumcised, the command was given to the parent or guardian, but never to the infant. Apply this reasoning, it will stand thus : Where any thing is enjoined in the word of God as a duty, and infants are not expressed in that injunction, nor no mention made of it in any other place of scripture as being their duty, nor any direction given how it is to be done for them ; then it is clear, that the precept has no reference to them whatever, but only to such as are immediately addressed.

But who ever thought of applying the text in 2 Thes. iii. 10. to infants ? If they were church members, then it did apply to them, and in that case would carry all the consequences with it Mr. E. so much deprecates ; for this charge was to the whole

church, and not to a part of them only. But if they were not church members, then the direction only respected such as were; and, in that case, infants were left out. So that in fact, it is only Mr. E.'s doctrine of infant church membership, which makes that text carry the consequences in it he talks of. If church members are only such as are united in a profession of faith, then the prohibition going to discourage an indolent life in professors was a seasonable one, and had nothing to do with infants at all, they never having made any such profession; and they, not being members of the church of Thessalonica, were never contemplated.

But such instructions concerning the temporal subsistence of infants will not apply in this case, and do wholly stand on different ground from that of infant baptism; which will thus appear. In the texts Mr. E. has quoted, it is true, there is no mention made that infants are not intended, although evidently implied; yet, in order to make this an argument in favour of infant baptism, it ought to be proved that there is no precept for infant subsistence in other texts; for infant baptism and that will not be parallel cases, unless no more is said about one than the other. It is manifest, that the use Mr. E. intends to make of these quotations is this: That because there are texts containing directions concerning temporal subsistence, in which directions if infants are included, they would go to depriving them of food; and as God could never authorize their starvation, they could not be intended in such places, though not expressly excepted. He would infer, for like reasons, that where directions are given about faith and repentance in order to baptism, so neither can infants be intended in such text. But what ruins this conclusion is, that God has enjoined it as a duty on parents to take care of infants; while there are no directions given for the baptizing of infants any where. Mr. E. says, in the texts *he quoted*, there is no provision made to subsist them. True: but are there no directions given in other texts on that head?—So again, he admits there is no command to baptize infants, in those texts that demand faith and repentance. True, again; and is there any such command in any other text? Certainly not. Now, though passages requiring faith and repentance of persons in order to baptism, do virtually exclude the baptizing of infants, because they have them not; yet if there were other texts commanding their baptism, as there are those commanding the subsistence of infants, we should then admit infants were not intended in such texts as require faith and repentance, as well as in those texts that say, ‘he that will not work shall not eat.’ To set this forth clearly, let the following queries be considered.

P. E. Those texts Baptists bring to prove none ought to be baptized but such as *believe* and *repent*, are not in point, and do not affect the case of infants.

B. They certainly do exclude them, for they cannot believe and repent.

P. E. But these texts only respect adults, and it is right they should believe and repent before they are baptized; but infants are not intended, and they may be baptized without either.

B. But what reason have you to believe that infants are not intended?

P. E. Because it is said, in 2 Thes. iii. 10. "If any would not work, neither should he eat." Now, infants cannot work, and if this text means every person, without exception; then, as infants cannot work, they must starve: but I am in duty bound to infer this text did not mean infants; and, for like reasons, I am bound to believe, when faith and repentance are required, it is of adults, and not of infants.

B. But why do you think these are parallel cases?

P. E. Because if the command to believe and repent, excludes infants from baptism on account of their incapacity; in like manner, infants must be left to starve, because it is said, "If any man will not work, he shall not eat."

B. These two cases are not parallel.

P. E. Shew me wherein.

B. When faith and repentance are required of persons for baptism, and those who had them not were refused, we must apply those prohibitions to infants; because there is no where any other text that authorizes their baptism. And although the text you quote would seem to make against the subsistence of infants, we know that infants were not implied in this command; yet not on account of a supposed absurdity of it, which is the ground of your opinion; but, because there are other passages, which enjoin that provision be made for them.

P. E. Where do you find provision made for infant subsistence, that authorises you to make the exception in their favour in this case.

B. In this text, 1 Tim. v. 8. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Now, if you can only produce one text that warrants infant baptism, as plainly as this does infant subsistence, then we will be bound to admit, that where faith and repentance are required, infants are not affected by the requisition.

I would now ask the reader, if the reasonings of Mr. E. are not entirely inapplicable in the present case?

Mr. E. seems to feel the weight of the Baptist argument, "that faith and repentance were required of all persons that ever were baptized by the apostles;" and he labours more to overthrow this than any other. He says, (p. 26.) it is false, because against the truth. Thus: "Is it a truth that infants should subsist? This argument proves against it." How so, sir; how does the requiring express authority for infant baptism prove that infants ought to starve? Have I not produced you express proof, that "he that provides not for his own house is worse than an infidel?" And can you say, you have any proof like this for infant baptism? Do, sir, give us one solitary text. You ask, "Is it a truth that infants may be saved?" and assert, that the Baptist "argument will prove the contrary." How does this follow, sir? Have we ever denied that infants will be saved? And because we demand express proof for baptism, does it follow on our principles that infants will be lost? Be not uneasy, sir, we think they may be saved without baptism, and we are sure baptism would never bring them to heaven without the blood of Christ. But your uneasiness seems to arise from that text, Mark xvi. 16. where you imagine believing and baptizing are connected, and both made necessary to salvation; so that you think it cruel in us to deny baptism to infants, seeing, as you suppose, they must be damned without it. But sir, this text need not give you pain; for it does not say, he that is not *baptized*, but he that *believeth not*, shall be damned. How, therefore, does our requiring express warrant for baptism affect the salvation of infants?

But Mr. E. asks, "was Christ rightly baptized?" and declares, 'this cannot be if faith and repentance are required, for he had neither.' But had he not that holiness, of which faith and repentance in his people is the evidence they also possess, and are therefore qualified to receive baptism to signify their fellowship with him? And was faith and repentance ever demanded with any other view, than to shew the candidate is made partaker of the divine nature? 2 Pet. i. 4. And if that purity in Christ as Head of the church, entitled him to baptism, and faith and repentance are required of his people in order to signify this their union with him, and their baptism (which always is the figure of holiness) was designed to evidence that they were conformed to the image of Christ; does it follow, that his baptism will justify persons being baptized who are destitute of such a principle of holiness, and who have neither faith nor repentance to evidence a renovation of heart? I am confident, that if Christ's baptism is not an example to believers, much less can it be to unbelievers: but in making his baptism a reason for the baptizing of infants without faith, Mr. E. makes it an equal

example to justify the baptism of adults without faith. Certainly, the baptism of believers will justify Christ's baptism ; for if his baptism was the emblem of his perfect purity, they being like him in their new nature, have a right to burial with their common Head, as evidence of their death to sin ; but if their baptism does not justify Christ's, it is hard to see how an infant possessing a depraved nature, can by baptism justify his.

But, Mr. E. asks, " Were infants subjects of circumcision ? the Baptist argument proves they were not." Not so, sir, the Baptist argument goes to prove, that where an express command is given to any person, whether it concerns adult or infant, they ought to comply ; but how does this militate against the circumcision of infants ? You know as well as I do, that there was such an express command that Jewish infants should be circumcised, though you cannot furnish any thing like it for infant baptism : but is not this acting deceitfully, to associate the two together, when their circumstances did so widely differ ? But you still insist the Jewish infant could not believe and repent, no more than ours can ; and if infants must not be baptized without faith, so neither could they be circumcised, on such principles. Yes, sir, but you are in too much haste ; for faith and repentance were never required of a Jewish *adult* in order to circumcision, therefore, of course, it was not required of an infant : but you do not pretend to dispute that faith has been required in order to baptism. If so, what strange logic is this ? Of a Jew, faith and repentance were never required in order to circumcision, whether he were an adult or an infant ; and therefore, if the Baptists require faith and repentance as qualifications for baptism, in doing this, they deny a Jewish infant a right to circumcision, for want of faith. So then, demanding faith where *it is required*, is, it seems, a denying the right of an ordinance, where no such demands were ever made.

It remains for Mr. E's readers to put his premises and conclusions together as well as they can, but it will be utterly out of their power to reconcile such contradictions ; and we have only to add, that when he says the requisition of faith and repentance does in the case of baptism, establish falsehood, we set him at defiance to prove it.

Mr. E. now declares, that he will point out wherein the fallacy of the Baptist argument consists, which is, that in requiring faith and repentance in order to baptism, we bring more into the conclusion, than was in the premises. In page 26, he says, " But to make it yet more evident what that fault is, of which it is guilty, I will take the liberty of saying a few words more. That particular rule, against which this argument offends, is this : there should not be more in the conclusion than was in

the premises." He then produces his proof that we thus do, which we shall now examine. He says when we produce such scriptures, "repent and be baptized," and, "if thou believest thou mayest," that then our address is really in scripture meaning to adults; but we offend against the above mentioned rule, by bringing infants into the conclusion.—For this however, you have only Mr. E.'s word that adults only are intended. We have looked for some text of scripture from him to prove that two administrations of this ordinance, and two kind of subjects did exist; but where have we been answered in this?

To justify such a statement as he gives, there are but two kinds of evidence that would have been in point, and those are, either the practice of the apostles, or some declaration of theirs on the subject; neither of which has he pretended to, and which I may, with confidence say, he cannot furnish. The proofs of his correctness would be these: Had one instance been recorded any where of *John, Christ, or the apostles*, having baptized the infant offspring of any person whatever: or had there been one single word in the New Testament declarative of this, that when such prohibitory language was used, infants were not included, but that it respected persons grown up to maturity only; in that case, Mr. E.'s classification of infants and adults would have been just, and his inference a natural one.

If he has attempted to furnish proof of this, it is not by referring you to either of the above, but to the circumcising of Jewish infants—the baptism of Christ—the salvation or misery of infants—infant subsistence, from which he has laboured to prove, by much sophistry, that if the requisition of faith and repentance is not confined to adults, the circumcising of Jewish infants was wrong—that Christ was not rightly baptized—that infants must be damned—that infants must be left to starve. Now in all this he has failed, as you see by my refutation of his assertions; and having failed in these, the whole of the evidence that he could bring in support of the sentiment that faith and repentance was only required of adults, is gone. I have, indeed, proved, that all his reasonings on the four points here referred to, had no bearing whatever on the question, and that not one of the difficulties would follow, which he insisted would be the result thereof.

But that infants were indeed included in the prohibition, will appear thus: Baptism was never intended to be a mean of grace, but a sign of fellowship with Christ in his death, burial, resurrection; and of course could only be administered to such as in reality enjoyed that fellowship. Now, as it is only by faith and repentance, and other christian graces, such an union with him can be proved; therefore infants were not suitable subjects,

forasmuch as they were not able to give any evidence of such an union. Baptism was also designed to set forth the withdrawal of the person from the world, his solemn renunciation of it, and that he was a servant of Christ; therefore of course infants could not be the subjects of it, because, by faith and repentance only can a person make it appear that he has renounced the world—that he is a servant of Christ.

Baptism was designed to set forth that the subject is born again, and intends to walk in newness of life: but an infant cannot make it so appear; and even if they are actually renewed by the Spirit, the possibility of which we do not doubt, yet they are not able to furnish the evidence of such a change, and therefore are necessarily included in the prohibition. Besides, our opponents do not pretend to say *all infants* are renewed, but only such of them as *die in infancy*; and as we cannot tell which of them will die in infancy, or which of them are regenerated, it plainly follows, that incapacity to give the requisite information must include them in the prohibition. But if infants are to be baptized generally, and baptism is a sign of death to sin, and union with Christ, then (as Mr. E. modestly affirms in another place) their baptism would be a sign of a lie in thousands of instances; for these young baptized disciples do afterwards prove that Christ has had no fellowship with them. Our opponents do as did Herod, who, to make sure of Christ's death, ordered all the babes in Bethlehem to be slain: so they, to make sure of baptizing little infant believers, hesitate not to baptize all who come within their reach.

Again, the church of Christ is so constructed, that the duties it enjoins, and the privileges it affords, are entirely out of the reach of infants, so that they neither can perform the one, nor yet enjoy the other; therefore, baptism being a prerequisite to church fellowship, it follows that infants are included in the prohibition, when faith and repentance are required of the subjects of gospel baptism. Now what has Mr. E. offered to overthrow all these? Has he offered any scripture evidence to shew that adults only were intended in the prohibition? and if not, is his word sufficient to outweigh all this evidence, deduced immediately from the scriptures?

How then has he made it appear that adults only were in the premises, and that we have brought infants in the conclusion, and therefore have offended against the rule he mentions? The premises are, "If thou believest thou mayest—Repent and be baptized." There is as evidently as the sun shines this implied, that without *faith*, without *repentance*, the party would not be accepted. Is it not evident, therefore, that such as have not faith and repentance are in the conclusion? Our opponents

admit that infants do labour under a natural incapacity to believe, and others of them under a moral, as well as a natural one ; and if so, how could Mr. E. have the effrontery to say we place more in the conclusion than was in the premises ? And how could he affirm, that we offend against the rule above mentioned ; yea, rather, is it not manifest that we strictly conform to it.

Mr. E. does but repeat his argument against faith and repentance, as pre-requisites to baptism, over and over ; and although, in refuting his theses, which has been amply done, we have answered his book ; yet, we are subjected to the stale work of repetition in the following of him, and in this last notice of him I do but expose an argument already refuted, and repeat reasoning already offered. To this I am compelled, and that because Mr. E. has but varied the order of his argument, without adding any thing to its strength. My business is to shew how the reasonings already advanced will meet his argument, in every possible shape. He says, page 27, that if we will have infants in the premises, when faith and repentance are required in order to baptism, then they must be in the premises when faith is required to salvation, and also when it is said a man must work or not eat ; and then, if the first conclusion is, they must not be baptized, the second will be, they must not be saved, and the third will be, they must starve ; for he affirms the two last conclusions are as necessary and natural as the first. I will undertake to prove, that they are in the premises in the first instance, but are not so in the two last.

I do this by one simple argument ; which is, That when faith and repentance are required in order for baptism, they (infants) are manifestly in the premises, although they have not these qualifications ; because there is no clause in those texts which require them, nor yet in any other text ; nor yet any example to the reverse, to shew that unbelieving infants are excepted out of this general rule : for we are bound to take the rule in its utmost extent, where there is no such exception. But this does not hold good in the last two conclusions. For when faith is required to salvation, we know that infants are not included, as other scriptures inform us that such as die in their infancy are in the kingdom of God. In like manner, we know that infants are not in the premises or conclusion when it is said, “ He that will not work shall not eat ; ” because, in other texts it is asserted, that if “ a man will not provide for *his own house* he is worse than an infidel.” Now, though it should not appear from the *texts themselves*, that infants are not in the premises and conclusions, yet other texts do prove they were not. Now brethren, you see on what widely different ground these things stand.

You will see, reader, that in every part of Mr. E.'s book which I have answered, he has laboured hard to establish two points ; to wit: That express or explicit scripture warrant, is not necessary to inform us what ordinances God has left to be observed in his church ; and also, wherever any scriptures are found that speak of the mode and subjects of baptism, that such passages have no bearing on the subject in dispute, and prove nothing for or against infant baptism. The methods he has taken to accomplish these objects, reflect more honour on his talents, than on the goodness of his heart ; and you will easily see, that he has availed himself more of the cunning and quibbling of a lawyer, than the candour of a christian. When we behold men studiously avoid touching a difficulty in controversy, and misrepresenting the arguments of an opponent, either by taking the weakest of them, or keeping back part of a sentence ; what are we to gather from such conduct, but that the person is not an honest man, and really intends to deceive ? This has, indeed, been the proceeding of the gentleman. It does not require much discernment to see that he was unfriendly to Mr. Booth as a man, and yet he wished to conceal his displeasure under the guise of zeal for God's honour. In one part of his performance, he represents him as a fool, and what he has been pleased to quote out of his book would justify the charge : but afterward he says, Mr. Booth is an "*artful man* and writes with *caution*." If so, it seems he kept back such specimens of art as he might have exhibited from his book, and chose to confront those parts of his work that he represented as destitute of argument, or which he could readily turn into ridicule. This, then, fixes indelibly the charge of dishonesty and a want of candour on himself.

The only chance he had of defeating the Baptists, was to deprive them of those scriptures wherein baptism is set forth, and not to suffer us to use them in debate. He well knew, that for infant baptism there was not to be found even *one solitary text* ; and to meet the Baptists on such unequal ground, when they had hundreds at command, this he could not think of. At length he fell upon the method of making two baptisms, one as peculiar to adults, and the other as belonging exclusively to infants ; and then had the profanity to affirm, that all the texts which mentioned baptism only applied to adults. His next business was, to persuade us that he would not contend about *adult baptism* with us, and that he was entirely of the same mind with the Baptists on that head ; and under pretence of the irksomeness of repeating things in which both parties were agreed, (as he affirmed they were) he asks the Baptists to be silent on all these texts where baptism is mentioned. It seems

wonderful indeed, that he could find courage to silence the scriptures in this manner, and to render the examples of Christ and his apostles of no use.

Knowing that express proof would be required of him by the Baptists, in support of infant sprinkling, he seemed to be greatly disquieted on that account; and especially as he knew there was abundance of such proof on the opposite side. To evade this, he dextrously introduces the question concerning female communion, charges us with admitting the practice when there is no express warrant for it in the word; and then, taking for granted what he had said, and without offering a shadow of evidence in support of it, he very gravely tells the Baptists to be quiet about express warrant; for, as they were wrong themselves, they must tolerate his error. In this business, he does not answer the best arguments of the Baptists on that question, but produces the answers of some *silly person* whom he had *taken in*, and then amuses himself not a little in misrepresenting Mr. Booth, and using indecent railing against him, without any provocation. Fearing, however, that the Baptists would not make a compromise with him about express warrant, in order to avail themselves of his consent to retain female communion; he then produces four questions, relating to circumcision—the baptism of Christ—salvation of infants—and subsistence of infants; in which he has used not a little labour to bewilder his reader, and by false statements to confound him. He tries to make out here, that the requiring of faith and repentance, would be a denial of all the four last mentioned; and thus under colour of making the scriptures agree with themselves, he insists we are not to take those passages which speak of baptism in a *strict sense*, but are to infer from them something which they obviously *do not mean*.

I feel no reluctance in owning, that Mr. E. is equal in disingenuousness and cunning, to any man that I have ever read; and that there is an ease and delusiveness in his manner of writing, that makes him a dangerous writer to such as are not acquainted with the little arts of schoolmen. He appears, however, to have kept back with design many things, which he knew would have borne hard on him; and in his quotations of the sacred text, he has, in Mark xvi. 16. kept out of sight a material part of it, which would have shewn at once, that infants were not contemplated by it. Leaving Mr. E. to the harrowings of his own conscience, which I doubt not he feels, for having with too evident a design cast contempt on the authority of the scriptures; I shall only add, that I may with confidence appeal to the reader to decide where the truth lies.

I now come to what Mr. E. calls his real proof that infants are to be baptized ; and what will very much surprise the reader is, that he does not pretend to *one command*, or *one example* for it ; but depends entirely on inferences drawn from certain texts in its support. Can any one after this think his aversion to explicit warrant strange ? This proof is contained in his second argument, and second chapter. His argument is, “ The church membership of infants was never set aside by God or man ; but continues in force, under the sanction of God, to the present day.” This argument is a deduction from one which precedes it, that “ God has constituted in his church the membership of infants, and admitted them to it by a religious rite.” Had Mr. E. made it appear that what he calls the *Jewish church*, was made up of such materials, and were to perform the same spiritual duties as are enjoined on a *gospel church*, he would have done something to purpose. It can answer no end to spend time in proving that infants were members of the *Jewish commonwealth*, when it is well known we do not deny it : but the question to be discussed is, whether what he calls the *Jewish church*, was *such a church* as is described in the New Testament. After we have granted him that infants were therein, and that certain things were enjoined concerning some of them, by much the greater part of his work is still to be done ; and that is, to tell us what those duties were that God enjoined on them, and what those are he requires of church members under the gospel ; and then make it appear that in both cases they are the same. For, if duties are required of the members of a gospel church, that never could be performed by a natural man, much less by an infant ; (while this was not the case with the Jew, who was united to the Old Testament church), then all his attempts to prove the continuance of the Jewish church fail, and the membership of infants vanishes. This one observation is a sufficient answer to all he has advanced, as it will appear on the very first view, that the two institutions are entirely dissimilar to each other. The difference will be pointed out presently.

Mr. E.’s definition of a church is, that it is “ a society that stands in special relation to God, instituted for religious purposes.— When the persons composing this society appear openly in such relation to God, it is called a visible church.” All that is here said *if true*, rests on the words *special relation to God* ; and here a question occurs, Did every member of that church, or did every Jew, (for all such were members, and that by divine appointment) stand in that spiritual relation to God, which a member of a gospel church does, he having entered therein by divine direction ? Did God, in the organization of the gospel

church, make it lawful for persons void of grace to become members, and do they stand in the same relation to him that others do, who are spiritual persons? In the Jewish constitution, every person therein, whatever might be his character, stood in that relation to God, be it what it might, which he intended in its organization. I therefore contend, that in a spiritual relation to him they did not stand as a body; though, no doubt, many of them did: and though the relation the Jews stood in to him was a special one, it was only in a national sense. Several reasons induced Jehovah to choose Abraham's posterity, and to make them a favoured nation in distinction from all others; and these were, 1. That from them the Messiah was to come. 2. The prophets and sacred writers were to originate from them, that by such means the sacred scriptures might gradually progress, until completed; that thereby both the elect among them, and afterward from among the gentile nations, might be instructed in the mysteries of redemption. 3. That the genealogies of that nation being regularly kept, when the Messiah should come he might be certainly known; which never could have been, without such a national distinction.

To effect these great ends, it was his pleasure to separate them from all other nations—to become their *temporal prince*—and, in the enacting of laws for their government, he incorporated those of a religious nature among their civil institutions; by which means they, in obeying them as a nation, would acknowledge his government over them as such, and at the same time his *dear people* that were among them would be instructed in the great plan of salvation. Their religious rites being, with others of a civil nature, the *test* of their obedience to God as a *temporal prince*, he rewarded them for their fidelity with national mercies, and punished their disobedience by temporal and national calamities. It must be obvious to any person who has read the Old Testament with attention, that the punishments awarded and denounced, both by Moses and the prophets, against the Jewish nation, were of a temporal kind; and when inflicted, consisted in ‘blasting—mildew—caterpillar—locust—drought—pestilence—raising up of national enemies—destruction by the sword—long captivities:’ while it is equally evident, that but little, if any thing, is said in the threatenings of the prophets about the torments of the damned. In directions given to punish, it is by inflicting *death* in one way or other, or delivering them over into the hand of enemies. When promises are made to encourage obedience, they uniformly relate to national prosperity; as, ‘victory over enemies—plentiful harvests—that their cattle should be plentiful—inhabitants of the land should be thrust out before them—wild beasts should not multiply—that their land

should not cast them out.' Circumcision, which was a mark of distinction whereby they were separated from other nations, being a mark in *the flesh*, was indeed to show, that the distinction between them and other nations, was but a mere *fleshly distinction*, as it related to the body at large.

For the keeping of the sacred books incorrupt, the great advantages of which may be readily comprehended—for the keeping of genealogies incorrupt, whereby the Messiah should be known—for the upholding of the ceremonial worship, which was for the time being designed to instruct the elect in the way of salvation, until the perfect dispensation of the gospel should commence, when these things should no longer be taught by types, but every thing unfolded with precision; for these purposes was the Jewish nation selected, a land given to them, and they rewarded for doing this, with mere temporal mercies; but when these things were accomplished, God had no further use for them as a nation, and accordingly suffered them to be scattered over the world, and lie neglected. Thus, while it is denied that the Jews as a nation, stood in a special relation to God in a spiritual sense; yet this was not the case with all; for all the elect being called in due time by grace, enjoyed the adoption of children, yet these were hidden among the great body, and in no way were they to be distinguished from them by any outward special privileges. It is easily seen how much all this differs from a gospel church, where there are no *temporal rewards* promised for obedience, nor yet any *temporal punishments* for disobedience; (or these are but in special cases) and where God does not admit of carnal descent to build it up with, but forbids absolutely all unrenewed persons to unite therewith.

Mr. E. says in page 40, there is a "sameness of the church state among the gentiles, with that among the Jews," and a change of institutes he contends, page 39, "will in itself produce no more alteration in the members of the church, than a change in a man's diet will destroy the identity of the man." From these quotations, we find that he makes the gospel church, as to its members, to be precisely what the Jewish church was; and he says, the gospel church is nothing more than the man appearing in new cloaths.

If this definition is true, he has hereby, in the most explicit manner, cut off all females from membership in the gospel church; for he says, page 33, that circumcision is, "a public entering into church fellowship." If it was by *circumcision* persons entered into the church, then females were never in it; and if the church is the same under the gospel, of course females cannot be admitted therein. But Mr. E. tries to avoid the dilemma by saying in page 41, "females were added to the

gospel church by the express order of God." Here he forgets all he had advanced about *female communion*, when he denied they had any warrant for it: but now he not only admits that females were in the gospel church, but says it was by *express order of God*! This overthrows all his reasonings about express warrant not being in the scriptures for such a practice. How is this, sir; is your memory so short, that you cannot write a few pages without contradicting yourself? You must have urged what is untrue either here, or in another part of your book; for females cannot be members, and non-members at the same time. Or have you, sir, been convinced, and are we to take this for a recantation? But here again there is a contradiction; for he tells us, page 32, that it was an "unaltered constitution;" and, page 39, that all the change was in what related to *ceremonial rites*, which he says "produces no more alteration in the members of the church, than a change in a man's diet, will destroy the identity of the man."

This is a heap of contradictions, and it appears that he says, and unsays, in the same breath, as it may best suit him. If infants are to be members of the gospel church, and it is to be according to its *model*, the Jewish commonwealth; then, for fear infants should be left out, he vehemently affirms that it is an unaltered constitution. But if the subject is varied, and the question is the extent of the gospel church, Oh, then to be sure, something *more* has taken place than a change of *cloaths*, and he at last discovers that there is a supplement to the old Jewish law, by which females are annexed to the church. After all, then, this Jewish *model* is no model at all; it is a mere nose of wax, which is made to bend any way that will suit the gentleman's convenience. Females will now see through this pretended asserter of their privileges, and not suffer themselves to be imposed on by a man who, under pretence of vindicating female communion, was only addressing himself to their prejudices.

Mr. E. vindicates the membership of Jewish infants by the promise made to Abraham, "I will be a God unto thee, and to thy seed after thee." If this is the warrant, and by the seed is meant his natural posterity, then indeed females were in the Jewish church, unless Mr. E. would deny them to be the seed of Abraham; and if this is the case, (which it surely must, if the scripture just quoted is that on which he relies) then they did not become members by circumcision, and of course, his beautiful type of baptism is entirely lost, and his reasoning from *analogy* is foolishness. And if what he says is true that circumcision was a "token that God would be a God to Abraham and his seed," and this promise related to things purely spiritual;

it will follow, that the females had no interest in God as *their God*—no hope of *salvation* from him!—must be lost, and all spiritual blessings belong to the males exclusively. If any thing more is necessary to represent in its true colours the absurdity of Pædobaptist views concerning Abraham's covenant, I am much mistaken; for by it females were shut out of the *church*, and excluded from heaven, our opponents having declared Abraham's covenant to be the *covenant of grace*.

Mr. E. seems to be very much offended with Mr. Booth, on account of his having denominated circumcision “a token of interest in temporal blessings—a sign of carnal descent:” but declares, that it was a “sign of regeneration—a seal of the righteousness of faith.” That it was a sign of regeneration in a typical sense will not be disputed; but surely, Mr. E. will not pretend it was a sign that the party was regenerated who received it; for in that case, the gentleman's charity would be excessive, and in open hostility with the rest of his book, where we must own it is very scarce; and to use his own modest language, “it would be the sign of a lie to many of the circumcised Israelites.” And in like manner, it was a “*seal or token* of the righteousness of faith, which Abraham had being yet *uncircumcised* ;” but to the Jews in general it was no such seal; for, as the prophet rightly observes of many, they were “children in whom there was no faith.” That it was a token of interest in the privileges peculiar unto the Jewish nation is clear, Mr. E.'s assertion to the contrary notwithstanding; for a Jew not circumcised was to be cut off from his people, and it is well known that without being circumcised, a stranger had no right to partake of the passover. But I think it was but playing with words when he says, that if circumcision was a mark of distinction, “then it was a distinction that did not distinguish;” for surely, Mr. E. is not ignorant of the fact, that the Jews are frequently called the circumcised to distinguish them from other nations: “Lest the daughters of the uncircumcised should triumph,” 2 Sam. i. 20. It is saying nothing, to inform us that Ishmael was circumcised, especially when it is known he was the son of Abraham, and though in that case his circumcision did not entitle him to the temporal blessings alluded to, he being born of Hagar; yet, had his posterity been incorporated with the Jews, they would, as circumcised proselytes, have shared the blessings peculiar to that people.

Mr. E. cannot rest without having granted to him, that circumcision was the door into the church, and baptism is now in the place of it; in this he is followed by the pamphlet we noticed. If it was the door into the church, and baptism has come in its place, the door was a very narrow one indeed; so

much so, that it would not admit females into the church. We need not wonder therefore, that he denied them a place at the Lord's table, when they could not enter in the door. Let us hear no more of charity, ye advocates of infant church membership ; for not content with refusing infant females a place in the church of old, you have now outdone the Baptists entirely, who deny the right to infants, as such ; whereas your door into the church excludes females of whatever age, or however pious. But this does the business for Mr. E.'s division of the subjects of baptism into *adults* and *infants*, when he says, that adults ought not to be baptized without repentance and faith, though infants may without either. It is well known, that adults among the Jews had circumcision administered to them without any evidence of grace, yea, when extremely wicked in their life ; neither is there any evidence that any spiritual qualifications were required in order thereunto. But if the Jewish and gospel churches are the same, then, according to that rule, no gracious qualifications are to be required of any person in order to membership in the gospel church ; and Mr. E.'s talk about faith and repentance being necessary to *adult baptism*, must not be sincere. It does follow, therefore, that either the Jewish and gospel churches are not one and the same, and that circumcision is no rule for the administration of baptism ; or else that the church is not the church, and the rule is not the rule.

But still, Mr. E. insists upon it, that "circumcision must surely be a religious rite, and as much so as either baptism or the Lord's supper ;" and in attempting to prove it, says, "circumcision is called a sign, a seal." As a sign, it "denotes the grace of God in the heart ; as a seal, it applies to the righteousness of faith, the righteousness of Christ." Do not smile, reader ! this is a wonder-working ordinance indeed : no wonder the gentleman admires circumcision so much, when it puts love to God in the heart, makes the subject of it apply to the righteousness of faith ; nor can you think it strange that his reverence for the *Jewish commonwealth* was such, when they were all made so very holy by circumcision : but then, what became of the poor little female babies ? It seems they had no holiness, nor the least grain of faith, that they should receive the sign. But it appears, that our Lord Jesus thought differently from this gentleman about his circumcised believers ; for he says, Matth. xxiii. 33. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." The truth is, that it is only said to have been a sign and seal to Abraham himself, and not to his posterity in common with him, Rom. iv. 11. The gentleman is equally unfortunate in his remark on 2 Cor. xi. 12. ; for the circumcision there, intends not the circumcision of Jews in

common, but of Christ in particular. The other two passages quoted, have no relation whatever to proving circumcision to be purely a religious rite, and he might as well produce Gen. i. 1. "In the beginning God created the heaven and the earth," to prove his point. His inference from Rom. iii. 2. and xv. 8. is, that as to the Jews the oracles of God were committed, and because Christ, as a *minister*, was "*of*" the circumcision, or in other words, a Jew, that these things evidenced the spirituality of the ordinance. The oracles of God are committed in providence to us as Americans: but would any one be so stupid as to infer from hence, that his title to citizenship must needs be a religious rite? yet circumcision was no more to the Jew, than a designation of his being a subject to God as a temporal prince. Equally strange it is to hear Mr. E. make use of the last text, wherein the apostle only aimed at eradicating the prejudices of the christians which were suffered to exist against their Jewish brethren, on account of their having crucified their Lord Christ; and with this view reminds them, that Christ was a minister of circumcision, and therefore exhorts, "receive ye one another."

The author of the sermon on baptism, agrees with Mr. E. concerning circumcision being done away and baptism coming in its place, and he censures the Baptists very much for denying it. We shall now see what he can say in its behalf. Page 47, "As infants were the subjects of circumcision, and were recognized and marked as the people of God by this rite; the conclusion is very natural and reasonable, that if baptism comes in the place of circumcision, as the token of admission into the church, infants are the proper subjects of this ordinance."

In this extraordinary paragraph the question is begged, "If baptism comes in its place:" if!—if!! then it seems the author really doubted concerning the business himself. Why did he not ask us to grant at once all he contends for? and then, to be sure, he might proceed with his inferences. But we object, and put him upon the proof of what he takes for granted. And then the first "*if*" being granted, that is, that circumcision was a door into the church among the Jews; of course, as a compliment to him, we shall concede the other likewise.

We have already proved, that circumcision was not the door into the Jewish church, or else the females were never in that church. But then he tells us, the females were reckoned "*of* the circumcised," page 49, "accounted of the circumcision!" But whether he intended those that were *wives of* them—*children of* them—or *servants of* them, is left in the dark: but still they are not after all really the circumcision, but only *accounted* so. Is it in this way the gentleman wishes female infants to be inducted into the church? And would it do were he to insist, that the

female infants are baptized, or accounted so, because they are *of baptized parents*? Yet, strange as such an assertion would appear, it is exactly what he vindicates. After all, it appears that Jewish infants were in that church *before* they were circumcised; for if they were not, how could they be cut off from it? Yet Moses declares, the Israelite not circumcised should be *cut off* from his people, Gen. xvii. 14. The gentleman has no need to wait until infants of believers are baptized in order to become members; for if he will have the practice of the Jews to be in point, they are *born* members of the church. Neither is baptism the door of the gospel church, though it must be administered prior to admission: but this honour is reserved to the Redeemer himself; John x. 9. "I am the door; by me if any man enter in, he shall be saved;" and if any enter into the church another way, even though it were by *infant baptism*, he enters wrong. Christ says in verse 1. "He that entereth not *by the door* into the sheepfold, but *climbeth* up some *other way*, the same is a *thief* and a *robber*." By natural generation, the posterity of Abraham became members of the Jewish church: but it is only by the renewing of the Holy Ghost, the Spirit of Christ, who is the door, that persons are qualified for, and authorized to, enter into the gospel church.

Neither were the Jews marked as the people of God in a spiritual sense, but only in a natural one. But this cannot be said of the subjects of baptism; for by baptism they enjoy no natural nor temporal blessings distinct from others. But in baptism, the proper subjects of it are to be distinguished by something more, even a renovation of nature. This argument of itself is calculated to overthrow infant church membership; because, if baptism did really come in the place of circumcision, and if circumcision was a mark or sign that the Jew was God's subject in a natural point of view, and if baptism is to be a mark of the subjects of it *belonging to God* in a gospel sense; then it follows, that if *God's mark* is to be put only on property that really belongs to him, we are not by baptism to mark the *devil's goats* for Christ's sheep, unless we mean to commit a religious theft. Here, indeed, is the infatuation of all Pædobaptist writers: they will have circumcision to be a sign and a seal; and likewise the ordinances of the gospel to be the same. Now, be it so: what is it a sign and a seal of? They answer, they are both of them signs of inward grace, death to sin, of being righteous persons. Very well, what will this bring you to, gentlemen, on the principles you espouse? Will you put the signature of God to a lie? God tells you to sign and seal his property, he has entrusted the seals with you to that end, and will you challenge that as God's spiritual property he has never

owned? Observe, sirs, baptism is a sign “of inward grace—of justification by the righteousness of Christ.” Is it a sign of these things to some other person? If so, why put the sign at a distance from the thing signified? Is it a sign of the person possessing it who is marked, or signed by baptism? If so, why do you not ascertain this to be the fact first, and how dare you to lie in the name of the Lord, in testifying by affixing his signature, that these persons are renewed, when they are not? I know the outcry will be made, that we declare children to be in a depraved and unrenewed state, and that this is uncharitable, for they are not sinners by practice. But in what respect do we differ in this from yourselves? Is it not well known that few deny this? But you make either the *natural* sanctity of infants, or a *supposed* sanctity of the offspring of believers, the ground on which to baptize them; and you think you ought, in order to be charitable, presume such to be renewed, though it cannot be proved. But that which sets infant baptism in its true light is, that after the sign and seal of God (as they call baptism) is put upon them in their infancy, they grow up to man’s estate, and at least nineteen twentieths* of them disdain all connection with God, and carry the devil’s mark in their forehead. How many baptized swearers—swindlers—unclean persons—and even infidels, the associates of a Paine, do we see! Are there not thousands? and did they not receive this seal in their infancy? And yet, after all this testimony of our senses to the contrary, we are still told, that baptism is the sign and seal of spiritual grace. It is now come to pass, that instead of baptism being an ordinance to distinguish the pious from others, it is rather calculated to distinguish men of the world from the pious; for (if sprinkling is baptism) the number of unrenewed persons that are baptized, are to the pious, at least in the ratio of one hundred to one, and yet we are to hear that it is a seal and sign of interest in the covenant of grace! If circumcision was a sign and seal to the Jews, it was only a sign and seal of natural subjection to God, and therefore was properly applied: but if baptism must needs be a sign and seal, then let it be applied to those who are as really Christ’s subjects, as the Jews were under a Theocracy, or divine national government; for it is as absurd to administer baptism to such as are not Christ’s real subjects, as it would have been in Moses to go and insist on other nations receiving circumcision.

The author owns, however, that baptism does not introduce, as did circumcision, the party into “a national church, and worldly sanctuary.” Why, sir, hesitate? Did you not testify,

* I speak of infant sprinkling as generally practised.

that Christ has not abridged the privileges of the church under the gospel? But here, it seems, you are for curtailing. Is not this a contradiction? and will it be any more sin for a Baptist to lessen the bounds of the church, than yourself? But, reader, the gentleman sees a rock, he wishes to avoid it if possible, and that rock is a national church. It is beyond the power of all his good sense to bring him out of this dilemma; for, if church membership under the gospel is the same as the Jewish, there is an end of particular churches, and of course, a national church must exist: but whether it shall be the church of Rome, or of England, is not yet established. Had not the gentleman been a dissenter, the Jewish church would have suited as a *model entirely*, and then with what additional force could he have reasoned from it! Still I must dissent from him when he says, infant baptism will not “introduce into a national church.” This is precisely its tendency; for as all baptized infants are by them said to be church members, and as it is well known, that infant sprinkling has drawn within its vortex whole nations in Europe, with but few exceptions, and in this country the large majority of the inhabitants are precisely in the same situation; surely it comes with an ill grace from the gentleman, that it does not introduce into a national church. Equally incorrect is the remark, that it does not introduce into a “*wordly sanctuary*.” If I am not much mistaken, it will do even worse; it will turn a real church of God into a *wordly sanctuary*. Let a church be composed entirely of believers, and let them admit all their offspring to baptism and membership; and I would ask the gentleman, how long a time would it take to make a worldly sanctuary of such a church? As it behoves me to be faithful, I do not hesitate to say, that, through this same thing, infant baptism, the church has greatly disappeared and fled into the wilderness; and a *something*, called indeed by the name of Christ’s church, but not so in reality, has taken its place. Let us then, hear no more about an institution fraught with so much mischief to the cause of vital godliness.

As to what the author says of circumcision “being an outward token of interest in Abraham’s covenant, as baptism is of interest in the covenant of grace;” this has been noticed in any remarks about signs, and seals. As circumcision could not be a token to a Jew of his having grace, when he had not; so neither is baptism a token that the person belongs to Christ, who is an unrenewed man. But as circumcision was indeed to the Jew, a token of his natural union with, or incorporation into the Jewish nation, and thereby was subject to its regulations, and for that reason was entitled to the care of God as his temporal prince while he served him, or liable to his displeasure when he

transgressed ; all which was true of them : so also is baptism a token, or sign to a real believer, and only to such, of interest in the covenant of grace ; and to talk otherwise is but nonsense.

Grant it is true, as the author says, that the “ apostle calls christians the *circumcision* ;” yet, he calls them so, not for having been baptized, but as renewed persons. And this is against infant baptism, inasmuch as circumcision is allowed to prefigure regeneration. Therefore, the name would not belong unto any but such as were renewed in the temper of their mind, of which infants could give no evidence ; and as spoken to them, would in the greater number of instances, prove to be untrue, which is abundantly testified by their after lives : but when applied to real believers, it then has its utmost force. Spiritual circumcision is, in this sense, an induction into the church in reality ; and were our Pædobaptist brethren not to sprinkle, nor admit into the church any other persons than such as he calls the circumcision, we should have no dispute with them farther, as to subjects of baptism.

We shall now return to Mr. E., who, in page 36, says, he has evinced, “ 1. The church membership of infants ; and, 2. Their admission to it by a religious rite.” In both these however, he has failed, notwithstanding his positiveness. He has indeed proved, that the posterity of Abraham were *Jews*—that the males of them were *circumcised*—that every one of them was under a Theocracy or divine government, and infants among the rest were God’s subjects, and certain things were to be done for them which required no grace to perform, either in the administrator or subject. But still he has not proved that the Jewish nation were a church of God, in that sense in which the gospel church is so called. Taking it for granted that his assertions would be admitted as facts, he draws these following inferences : “ 1. That infancy is not incompatible with church membership ; and, 2. That the ignorance and want of faith, inseparable from a state of infancy, are no impediments to the administration of a religious ordinance.”

All that he has proved is, that infancy was not incompatible with a membership in the Jewish church ; and the reasons are plain, because, 1. There were no spiritual qualifications required of the person to be circumcised, no matter what his time of life ; 2. Because the duties enjoined to be performed were such as a natural man without any grace could perform, and that by the exertion of his natural powers ; and 3. If infants were not in a capacity to perform what was required of them, still this defect was remedied for the time being, by the appointment of persons to do these things for them, until they were in a condition to do it for themselves ; and the things to be done

for them were not of a spiritual nature, but lay altogether in outward ceremonies, which persons could well do in their place. But will it do to reason from such a carnal institution, to one purely spiritual? To shew the absurdity of such conclusions, nothing more becomes necessary, than to state the premises fairly, and then to see whether the conclusions are not monstrous indeed.

Premises 1. Young male infants were circumcised by the command of God under the old law, but no gracious qualifications were necessary in order thereunto, neither in an infant or an adult.—*Conclusion.* And for that reason, baptism, an ordinance which requires grace in the subject, is to be performed, though no grace exists in the person!

Premises 2. God required no duties of a circumcised person as a qualification for the ordinance, nor yet any to follow after it on the account of receiving it, but what he could perform independent of divine aid, or without a renewed heart.—*Conclusion.* Because such were circumcised, it follows, that an infant may be baptized, although spiritual qualifications are required of him, and spiritual duties are to be performed, which he has not done, and cannot do!

Premises 3. When God commanded a Jewish infant to be circumcised, he made provision for remedying the defect of his natural capacity, by appointing others to do for him what was to be done in his infancy, and which they could perform, and which at a suitable age the child with certainty could do for himself.—*Conclusion.* My infant therefore may be baptized, although there has been no such thing as sponsorship appointed—and though if it had, it would not have answered—and though qualifications are required which my infant have not—and though no one can do the things required for him—nor yet he himself, neither now, nor at any future time!

If such premises and conclusions will suit Mr. E.'s readers, they are not very nice indeed in their choice of instructors: but certain I am, they will never satisfy an enquiring mind.

But, says he, in opposing the church membership of infants the Baptists have against them, "*the Wisdom of God who ordained it, and the practice of two thousand years.*" We as much admire the wisdom of God in the former dispensation as Mr. E. and we have already shewn wherein his wisdom consisted in setting apart the Jews in a national capacity; and we do as much admire his wisdom in instituting a gospel church, which is not national or carnal, but purely spiritual, and is freed from all the exceptions to which a national church is exposed. If the custom of receiving infants had existed *ten thousand years*, instead of two, yet this will not make it appear that a change

was not necessary. It must be remembered, that the gospel church was to be a more perfect one ; and, for that very *reason*, infant membership could not exist, or in vain would that perfection have been sought.—If that gentleman wishes to see what infant church membership has done, let him look at the mournful picture the nations in Europe exhibit, where the name only of religion exists, with but few exceptions.

Mr. E.'s second inference is, " that ignorance and a want of faith, inseparable from a state of infancy, are no impediments to the administration of a religious ordinance." He might with more propriety have said, that had no religion in it. That ignorance and incapacity in a Jewish infant were no bar to the administration of circumcision is admitted, and that for these plain reasons : No spiritual qualifications were required of them—nor was the church a spiritual body, with which they were connected—nor were any spiritual duties required in order to membership, either of young or old—nor at any after period were duties demanded, but what they could perform without a renewed heart. But will the gentleman say, that no spiritual qualifications are necessary to fulfil the duties of a member of the church of Christ, and that ignorance and want of faith are no obstruction to membership in this case ?

ON MR. E.'S 2d ARGUMENT, CHAPTER II.

Mr. E. prefaces this argument thus : " The church membership of infants was never set aside by God or man ; but continues in force, under the sanction of God, to the present day."—His drift is, to prove that the Jewish church was not dissolved by the gospel dispensation, and that in fact the gentiles were received into the Jewish church. If his reasonings amount to any thing, it must be this ; that the gentiles became incorporated with the whole Jewish nation, and were reckoned proselytes, (for the whole nation were the church) ; for he says they were " brought into the Jewish church." He cannot mean, the little handful gathered by Christ ; for, in that case, his scheme would be ruined, inasmuch as his dependance is on the continuance of that church, to prove infant church membership ; for, if those that Christ gathered by his ministry were the church, in distinction from the rest of the Jews, it will at last prove a dreadful task for him to make out that infants were among them. How truly ridiculous does this appear, and how inconsistent with truth ! It would seem by him, that all the priests, people, Sanhedrin, and even those that crucified Christ, were members of his gospel church.

But here is a mystery : Mr. E. says circumcision was a door into the church, and that baptism is a door into the church. What does he mean ? Is it, that there are *two churches* ? or is it, that there are *two doors* into the church ? Perhaps he meant to shew how convenient the church of God was for admission ; on the one side, a door for the Jews by *circumcision*, and then a door on the other for the gentiles by *baptism*. But, according to him, baptism was a door into the church, and yet the circumcised Jews had to come in as well as the gentiles. Why, this would look a little like a contradiction, and would seem to intimate, that there was a body distinct from the Jewish nation, in which Jews must enter as well as gentiles. But if the Jews were in *already*, and had been brought in *by circumcision*, how in the name of sense could they be brought in *a second time* ? To be brought in, supposes the party to have been out. You, sir, say that the Jews were “ in before.” How then, were they to come in ? What, sir, shall we do with this ? It will be a lame piece of work after all your patching.

In page 43, he says, “ It appears from the text, that the church state is the same to the gentiles, that it had been to the Jews,” and adds, “ that the changes made were only like the change of a garment, when the man himself remains the same.” First he tells us the church is the same—then he says, the cloathing has been changed—then admits the priesthood was lopped off—and then he adds to them all, the female children of believing parents ; and yet, after all this, very gravely tells us, the church is the same, the very same it ever was : wonderful consistency this !! But he has not condescended to tell us how much of her *cloathing* has been taken away, nor yet where he found new *express law*, as he calls it, to add females to the old Jewish church ; but leaves us to make it out as well as we can. We read, that under the sermon of Peter, many converts were made, and it is afterwards said, that about “ three thousand were added to the church the same day,” Acts ii. 41. and that “ God added to the church daily such as he would have to be saved.” Is it possible to conceive, that these Jews were added to the church of which they were members before ; to the old Jewish church ? And could it with propriety be said, that such were added to the church daily as he would have to be saved, when they were already a part of the old Jewish church ? Or were they all gentiles that the apostle Peter addressed, and on whom he charged the *murder* of Christ, of whom it was said they were *baptized* and added to the church ? To the confusion of Mr. E. these persons that were thus added were Jews, Acts ii. 36. “ Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both

Lord and Christ ;” and in verse 41, three thousand of these are said to be added to the church. Blush, Mr. Edwards, if you are capable of a consciousness of wrong. In Acts xi. 22. “Tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.” But, according to this gentleman, Barnabas must have been sent to preach, not by the disciples, but by the enemies of Christ, even by the Jewish nation ; for it was the church that sent him, and all the inhabitants of Jerusalem at least, must have aided in sending out this missionary to propagate the gospel of Christ, especially as their “branches” were not then *broken* off. But why do I take up time thus without cause? No man ever had the impudence before Mr. E. to declare, that Christ and the apostles, together with the Jews of every rank and description, were the gospel church spoken of in Jerusalem ; and so contrary is this to every thing like truth, confident I am that no man will receive it.

For the proof that the same church remains as constituted by God, he produces Matth. xxi. 43. “Therefore I say unto you, the kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof.” The plain meaning, he says, of this “passage is, that as in time past, the church of God, which is his kingdom, was limited to Judea ; so, in future, he would have a church in the gentile world.” The inconsistency of all this will thus appear : he says, the church is his kingdom, and that church was made up of all the posterity of Abraham ; then by the giving of the kingdom must be intended, that the Jewish nation should be given to the gentiles. Indeed the Lord was wonderfully good *to give his church away*, and that to the *gentiles*. “But this,” it seems, “was to take place by numerous accessions made from the gentiles, until their numbers would fully absorb the Jewish nation.” Now all this goes to prove, what no man will believe, that the gentile converts first became Jews and were incorporated with the *nation* ; then in return, the Jews became *gentiles*, and were lost in the gentile nations. But what ruins all is, that the Jewish nation is yet distinct from all others. Well, but it was the state and not the people. Very well ; and what state was it that was removed, was it the gospel and ordinances? If so, then the kingdom of God as you call the Jewish nation, never did accept or own them, and it is folly to talk of taking a state from them they never had ; on your principles this will not do. But do you mean by the state the old Jewish worship? If so, that the gentiles did not receive, though some of them were much perplexed therewith. But after all, by the kingdom of God it does not appear distinctly what he means ; for sometimes he affirms the Jews themselves

were that kingdom : but finding this did not sound very well, that the Jews should be given to the gentiles, which indeed must be the case, if what he calls God's kingdom was given to them ; he then exchanges the word kingdom, for state, or condition. And what does he gain by the change ? Certainly nothing ; for by the church state, or condition, must be meant either the condition or state of the body at large, or else those converted to the christian religion. If it was that of the body at large, that was the old ceremonial worship, but surely the gentiles never had received that : but if the latter was intended, then it must be false what Mr. E. affirms, (and which is indeed so) that the *whole Jewish nation* were the *kingdom* of God : but that kingdom must have consisted only of those converted under the ministry of Christ. This being the case, the truth of which it would be absurd to the last degree to question, they being a distinct body from that nation in religious things, how will Mr. E. make it appear, that this separate body admitted infants into their number ? He has in this case no data to reason from ; for they being a distinct body from the nation at large, and no ways connected with, (except by national ties) nor dependent on them, where is the analogy between the first and last, from which the membership of infants could be inferred ?

But that he distinguishes between worship and the kingdom itself, will appear page 40, that rituals " were not of the essence of a church state ; " that " rituals are to a church what diet and raiment are to a man," and " these removed, the essence of the man will remain the same." From all which it will appear, that the kingdom and state he alludes to are two things ; and the kingdom or Jewish nation, as distinct from the rituals, must, according to him, been given to the *gentiles* : greater foolishness than which cannot well be conceived of. But if the rituals, or worship, as distinct from this kingdom, or church, are given ; then also an equal absurdity follows, which is, that a mode of worship was transferred from one to the other ; but in the transfer the kingdom itself was left behind. Poor Mr. E. cannot bring his Jewish infants into the gentile church.

But all this nonsense to which we allude, takes its rise from a false interpretation of the text, in which the kingdom there mentioned, does not mean the Jews as a nation, nor yet the first gospel church in particular ; but by " the kingdom of God " in the passage, is meant the *gospel* which was first sent to the Jews. This, that nation had in the outward ministry of it, and this only could be taken from them, for it was all they had. And that the apostle Paul understood it so, is evident, when he thus addressed the Jews, Acts xiii. 46. " It was necessary that the word of God should first have been spoken to you ; but seeing

ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles: for so hath the Lord commanded us;" and Matth x. 5. "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel; and as ye go, preach saying, the *kingdom of heaven* is at hand;" and Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." But if the kingdom of heaven meant the church, it was not good sense to say it was at hand, for it was already there; and had existed, as Mr. E. says, two thousand years. Surely, then, this can only apply to the gospel, which was to be dispensed first to them and afterward removed. It is also said, Luke x. 8. "The *kingdom of God* is come nigh unto you." But if Mr. E. is right, it had been with them two thousand years. Mark i. 14. "Jesus came into Galilee, preaching the gospel of the *kingdom of God*." I shall not quote more scripture to shew the gospel was intended in Matth. xxi. 43.; but shall content myself with making it appear, that although the church is indeed called the kingdom of God; yet the words 'kingdom of God', where it does occur, is not applied to the Jews as they were in a national capacity, or as they were united with the first christians; but that the word is applied only to a gospel church, as distinct from them.

"It is hard for a rich man to enter into the kingdom," Mark x. 23. Luke xviii. 24. But if the Jewish nation was meant, it was not hard; for the rich were already in that. Publicans and harlots were said to go into the kingdom before the Pharisees, Luke xxi. 31.: but how can that be, if the Pharisees who were Jews were already in this kingdom? Certainly, on Mr. E.'s plan, this is all foolishness. In Luke vii. 28. it is said of John the Baptist, "The least in the *kingdom of God* is greater than he;" from which it would appear, that the gospel church was so far from being made up of all the Jews, that the forerunner of our Lord was not therein; and how clearly does this shew, that the first gospel church consisted of Christ and his disciples, the least of whom was greater than John. The young man in the gospel was said to be "not far from the *kingdom of God*:" but as the branches were not yet broken off, according to Mr. E. he must have been really in it, and that without our Lord knowing it. But, to shew that the Jews were never esteemed the church of God in a gospel sense, I subjoin Matth. xxiii. 13. "But woe unto you, scribes, Pharisees, hypocrites; for ye shut up the *kingdom of heaven* against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." From all which it appears, that Mr. E. has not given the sense of the passage, and that in applying it to the Jewish church,

he went in direct contradiction to the views of Christ and the apostles, as to what the gospel church really is. So that after all, the taking away of the kingdom of God from the Jews, and giving it to the gentiles, was not a taking away of the church and a giving it to them; but simply a taking away of a gospel ministry from the Jews, and preaching of it to the gentiles. But if this word *kingdom of God*, as found in the text quoted, had meant the church, and not the gospel; yet, as I have proved the church was distinct from the Jewish church, Mr. E. entirely fails of proving infant membership in the gentile church, unless he can make it appear that infants were in the church of Jerusalem.

We shall therefore find no difficulty in owning all he says in this paragraph, page 40, "that the gentile church state is the same as that among the Jews:" but then the question recurs, What was that church? Had it infants in it? Mr. E. says it had. How does he prove it? Why by saying that all the Jewish nation were in it, and of course infants were: but here his proof fails; and I have shewn that the Jewish nation was not considered in the church; yea, that it did ~~not~~ consist of Christ and his apostles first, and afterward of those also who were added from time to time. But where is the proof that infants were added? It is most certain that all the conclusions he has drawn from this text are false, as it relates to the church of God, and to infant membership therein. From all which it appears, that the church of Christ was a distinct body from the Jewish nation, and were in that capacity persecuted by them, gave advice in that capacity to the deputation sent to them on the question of circumcision; and the opinion of Mr. E. that infants were in the New Testament church, must rest on a mere and mistaken presumption.

His next argument is founded on Rom. xi. 23, 24. "And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature in a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" The argument he raises from this text is, "That the olive tree is to denote a visible church state—the Jews are the natural branches—the gentiles were brought into the same church state from which the Jews were broken off—that the Jews will be grafted into their own olive tree, or church state, again." All this goes on the supposition of his former argument, that the old Jewish church remained, and that not only the converted Jews retained their membership there, but also that all the gentiles were added thereunto when converted; and all the alteration that was made consisted in a few outward rites.

Nothing more will be necessary to set this assertion in its true light, and to bring it into merited contempt, together with its author, than these few citations of scripture texts following : " Fear came on all the church," Acts v. 11. Was it the whole Jewish nation that are here said to be afraid? Acts xv. 4. " And when they were come to Jerusalem, they were received of the church, and of the apostles and elders." Were Paul and Barnabas received by the Jewish church, and did that same Jewish church afterward decide against circumcision as the chapter relates? Monstrous absurdity!!! Acts xv. 22. " Then pleased it the apostles and elders, with the *whole church*, to send *chosen men of their own company* to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren." It is here very remarkable that the whole church was gathered, but if the Jewish church was meant, then all the Jews from the provinces were assembled. The apostles and elders are here represented as having the lead of this body when convened. But is it not ridiculous to conceive of the apostles having the government of the Jewish nation in spiritual affairs? They sent chosen men of their own company as messengers, and also Paul and Barnabas: these they call " brethren," and their " own company." Can we conceive of the *Jewish nation* and *Sanhedrin* doing this, who had already crucified Christ, and afterward sought the life of Paul? Yea, they sent these to christians among the *gentiles*, and that to advise them *against circumcision*: Is this possible? Yet if the church spoken of at Jerusalem consisted of the posterity of Abraham in general, and the apostles were members of it and acted as such, all this must have been; but if this is not so, then how shameful in Mr. E. to assert, that the converts to christianity were added to the old Abrahamic church! Acts viii. 3. " Saul made havock of the church." Was it the old *Jewish church* Saul made havock of? And was it to destroy the old *Jewish church* the chief priests furnished him with letters to Damascus? You now see, my brethren, that the christian church was a separate and independent body; that they acted without consulting the Jewish rulers and nation; yea, that the Jewish nation and rulers were its persecutors, and by them was the church of Christ scattered abroad, and the apostles put to death. Then it follows of course, that the gentiles were not grafted into this body, nor was the olive tree the old Jewish establishment of worship and membership. Mr. E. has used the words " church state," which he calls the olive tree, but he has not let us know what he means by it, and I suspect he has with design been obscure on this point; yet he wishes to have something as the olive tree into which the Jews were as natural branches, and

from which some of them were broken off, in whose place the gentiles were grafted in. If by this olive tree or church state, is meant the *Jewish worship* as established by Moses, then what he calls the *broken branches* were never separated from that, for they still retain their Jewish ceremonies ; neither can it be said with any appearance of truth, that the gentiles were ever induced to receive those laws, for they declared against them, and were declared by the apostles from all obligations to them. If by this olive tree is intended the old Jewish *worship as changed*, and the institutions of Christ taking the place of those brought by Moses ; then this will not agree, for what he calls the broken off branches, the impenitent Jews, were never *in this olive tree* really, had never received this establishment by Christ, and therefore could not be *broken off* when they never were in it. The truth of the matter is, that the distinction he has made between the Jewish church and church state, is an idle and unmeaning one, and designed to obviate a difficulty he foresaw. For if he had insisted the Jewish church was the olive tree, deriving its nourishment from the institutions and worship established ; he saw how ridiculous the assertion would appear, that the believing gentiles should be incorporated into, and considered a part of the Jewish commonwealth, and he knew that fact would contradict him. And if he had said the olive tree was the worship itself, either as first instituted or as declared by him to be altered, he knew that the Jews as a body, had never received Christ's laws and government, and therefore could not be broken off : and was sensible that they were never broken off from the Mosaic laws, but still retained them, and that the gentiles never were grafted into Jewish rites ; and he could not help seeing, that in such a plant, it was not the impenitent Jews that were broken off, but the Jews that believed in Christ, for they only have been separated from that body. From hence he preferred the using of a word to which he could attach no meaning, and by holding up a something he knew not what, in which the Jews were grafted, he amuses himself with *breaking off*, and *grafting* in again, to the no small confusion of himself and readers.

Into the Jewish church then, the gentiles were not grafted, nor yet were they grafted into their worship, which has been abundantly proved in what has been said ; neither have the impenitent Jews been broken off from either ; nor did the Jews receive the new institutions of Christ as a rule for the whole nation, and as such practise them, but on the contrary did reject them, and only those who were the followers of Christ were such as did receive them. If therefore, the gentiles were never grafted into the Jewish church, nor yet into the worship which

they as a body received, how can it be said, "if they did not take heed they would be broken off?" And if the Jewish nation did not receive Christ's institutions in the place of those Moses brought, how can the gentiles be said to have been "grafted in among them?" In the text, the gentiles are said to *stand by faith*: but no faith was necessary in order to union with the Jewish church; and the Jews, in like manner, are said to have been *broken off for unbelief*. If so, the Jewish church could not be intended, because their union with that was by birthright, and not for any spiritual qualifications. All this will serve to shew, that the olive tree was different from the Jewish church or worship, and that infants could never be contemplated in that establishment; for whatever requires *faith* in order to an union *at first*, or to retain that union *afterward*, is entirely incompatible with infant church membership, for infants cannot have it when *first added*, and nineteen-twentieths of them *would forfeit it afterward*.

1. The olive tree mentioned in this text was most unquestionably the first gospel church gathered in Jerusalem by the ministry of Christ and the apostles. 2. This is called a *root*, because from it proceeded all other churches of Christ, as a tree grows from the root; and because like a *root* it was hidden, mean, and contemptible in its appearance—called also the *first fruits*, as it was in reality the first fruits of Christ's gospel; and as the first fruits were presented as a part and earnest of the whole harvest, so this church at Jerusalem was an earnest of all the elect. The branches of this olive tree were the individuals who all stood in relation to the church as a branch does to the tree; these branches are said to be like the root, holy, thereby shewing that the converted persons only were in the church of Jerusalem—the same being called the first fruits, and that being holy; and the lump said to be as the first fruits, was to shew, that the real church of Jesus Christ unto the end of time was to be constituted of holy persons, and all others not to be reckoned among them. This root was said to have a fatness in it; which intends the doctrines and ordinances left by Christ for the nourishment of his church. These branches are said to be *grafted in*, and afterward the gentiles *among them*; for the word 'grafting,' refers to both, and was designed to shew, that no Jew, as such, was in this church of Jerusalem, but only brought in by a work of grace, which first united him to Christ, and then to the church, of which grafting was a suitable emblem. 3. The impenitent Jews were not said to be grafted, but broken off: this was to shew, that they had a *natural*, but not a *spiritual relation*, to those Jews that constituted the church at Jerusalem; and that while the first were grafted into the church of Christ,

the others were compared to broken branches, that were withering; and their being broken off signifies nothing more than a *privation of the gospel*, which they had in common with the true church at Jerusalem. 4. When it is said, the broken branches shall be grafted in, it is to be understood of the gospel being restored to them in the latter day; and when the olive tree, or Jerusalem church, was called "their olive tree," it was merely to shew the *natural connection* that subsisted; for the members of the first gospel church were Jews, and hence the inference of the apostle, that (according to reason) they had a much better right to expect a grafting in among them, than the gentiles who had always been considered as the natural enemies of the Jews: and all this was to shew the sovereignty of God. The only thing in the interpretation of this text that needs enlarging on, is, whether a mere privation of the gospel is what is meant by a breaking off, as it relates to the Jews. This will appear from Acts xiii. 46, 47. "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles, for so hath the Lord commanded us." "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matth. xxi. 43. And that this kingdom of God which was to be taken away and given to the gentiles, was the gospel, will appear from those texts where preaching of the gospel is called a preaching of the *kingdom of God*. Luke iv. 43. "I must preach the *kingdom of God* to other cities." Luke ix. 2. "And he sent them to preach the *kingdom of God*." It is in another place called the "gospel of the kingdom."

Mr. E. says, "that the same stock from which the branches were broken off, even into that were the gentiles grafted." Very well. We have already shewn it was not from the old Jewish church they were broken, for to that they still adhere: but it was from the enjoyment of the gospel which they first had; and truly, the gentiles have received that gospel from which they have been broken off. He likewise observes, that "they shall be grafted into the same state from which they were broken off." To this we shall not object neither: but then we contend, it was not from the Jewish establishment containing infants, for with that they are now connected, and therefore need not grafting in again; but to the enjoyment of the gospel they can be restored, and will, in the latter day. He still proceeds to say, "and as infants were in that church from which they were broken off, so they will be in the church to which they shall be restored, for it is the same church." To which I object as before, that the first gospel church not consisting of all the Jews, but only of believers,

infants were not in this church ; and as the unbelieving Jews were so far broken off as to be deprived of the gospel, at the restoration they shall again enjoy it ; and the church of Christ among the Jews not having infants in it then, shall not have them in when the Jews are restored.

As the first church of Christ was collected from among the Jews, and even that church thus collected is not to be found in this day, made up entirely of that people, but even their posterity have been rejected, so that the whole nation is literally refused ; what that church at Jerusalem was, such shall the Jews be when restored : and as our opponents have not proved, and I am bold to say cannot, that infants were in it ; neither can they prove (as he asserts) that infants will be in it, in the latter day glory of the church. Let Mr. E. or any of his brethren shew, that infants were in the Jerusalem church, and then the dispute is at an end. Besides, those cut off from the church here spoken of, were cut off for unbelief, and this is a convincing proof that infants could not have been connected with it ; for it is acknowledged that they could not *disbelieve* or reject the gospel : hence this text of scripture overthrows his scheme entirely of the gospel church having infants as members. Those gentiles that were put in their room, are said to *stand by faith*, which shews their children were not united with them in a church capacity ; and farther shews, that to keep a standing in the gospel church as it was in Jerusalem, required the exercise of a divine faith ; all which an infant cannot have while in infancy. There is no way of evading the dilemma, but to assert that the right of children to church membership depends on the piety of the parent ; and that a parent being excluded, his exclusion involves the exclusion of his child : a doctrine this, which our opponents will not venture to defend.

“ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us,” Ephes. ii. 14. This Mr. E. advances in order to prove, “ 1. That the Jewish church continued as before, and was not dissolved at the calling of the gentiles.” 2. That the gentiles were a separate church, “ and were not formed into a new church,” when the partition was broken down. “ 3. That the partition taken away united them both, made both one ; and that because adults and infants being in membership among the Jews, the removal of the partition brought adults and infants into union among the gentiles.”

In this last effort, Mr. E. has entirely thrown down what he before had laboured hard to establish ; that the gentiles were added to the church of Jerusalem, and by means of numbers, at last overwhelmed the Jewish church, until it lost its name and

became gentile. Now, it seems, he has found out two distinct churches; one *purely gentile*, the other *purely Jewish*, and both these existing at one and the same time, and only divided from each other by a *partition*. But the most curious part of the business is, that these two churches, according to him, both existed while the partition was still standing. I always thought that this partition was taken away *when Christ died*, and not until then. The text itself says, Ephes. ii. 16. "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby;" and it had always appeared to me, that the gospel was not preached to the gentiles until *after the resurrection* of Christ, and that there was not a gentile church gathered for some time after this period. Where he found this gentile church, he has not yet condescended to say: but so eager was he to get at the partition and pluck it up, thereby to get his little Jewish infants into it; that he quite forgot there was not a gentile church of Christ at that time in the world. It may be that the gentleman in his reveries, was transported in idea to the church on "*Mars hill*;" and so pleased was he with their thousand altars, and with the one to the UNKNOWN God in particular, that to be sure, Jesus Christ must have been meant as the God referred to! Or perhaps he had heard the noise of the great Diana's worshippers, and concluded, so much zeal must surely belong to the worshippers of Christ. How these gentiles could, according to his first statement, as they embraced the gospel, unite with the Jewish church by degrees, and yet at the same time remain separate, and then all at once (the supposed partition being plucked up) become united, is left to the gentleman to make plain by his logical propositions. At one time, to get infants into the church, he declares the gentiles went into the Jewish church gradually and received infant membership there; but then, suspecting that would not go down, he has them both standing with a partition between them, he plucks it up in haste, and brings all the Jews, *adults and infants*, right into the gentile church. Do you not think, reader, that the gentiles must have been at their wit's end when they saw their church thus invaded? How did they manage the little folks!

There is one thing more that did not strike the gentleman at the time. He concedes the point, that infants were not in the gentile church at first, and that they were not in it until the Jews brought them there. This seems to look as if the gentiles were not very favourable to infant membership; and if they were not over powered with *argument*, they certainly were with *numbers*. This text was an unfortunate one for Mr. E., and it seems as if he put it into our hand to use against him; for the very next.

verse ruins his whole interpretation, thus ; " For to make in himself of twain *one new man*, so making peace," Eph. ii. 15. — Now this church so made is called *a new man*, not *an old man* as the Jewish church was ; but *a new man*. This shews, that in taking up this partition, Jesus dissolved the distinction between the Jew and gentile, and placed them on a level as to religious rites ; and then, out of *both*, made *a new man or church*, and that entirely different from both *Pagan* and *Jewish* institutions. If he had brought the gentile church into the Jewish, it would have been but an old man after all. The like might be said, had he brought the Jewish into the gentile church, (had such a church existed) it would still have been nothing more than *an old man*. But, says the text, it is a new man, or new church ; which excludes his views of the passage entirely. By the separating of the Jewish nation from others, and they receiving as the mark of that national election, circumcision, with the rituals of the ceremonial law ; the Jews became proud, and insulted the gentiles on all occasions that offered, so that the most determined enmity existed. But God, to do away that enmity, says the apostle, abolished those national distinctions that had been necessary, and nailed them to the cross of his Son ; for in his death they all had their fulfilment : and now, circumcision and all the Jewish rites being removed, and national distinctions done away, by which peace was made between Jew and gentile, and God out of both (not one) making one new man, or church ; therefore, he (Christ) is called our peace, or peace maker. This entirely sets aside the notion of the Jewish church state continuing.

Mr. E. concludes his four arguments on the texts already considered, by drawing certain inferences which he deems conclusive in his favour : 1. That no law can be found in the New Testament, that repeals the church membership of infants. 2. That had it been repealed, the Jews who were tenacious of their customs, would not have been silent : but, he says, no instance can be produced of their opposition on this subject. In answer to the first, it will be sufficient to say, that as infant membership had never obtained in the gospel church, there was no need of any repealing act : but to authorize their admission into the gospel church, there ought to have been a particular law in their favour ; and we can with more confidence affirm, that had the will of Christ been that infants should be admitted, it is unaccountable that he should not so intimate. That the New Testament is silent about this matter is not true ; which will be evinced in two ways : first, That their plea has been set aside, and that by abrogating the whole Jewish ceremonial law ;

and as circumcision was never denied to be a ceremonial precept, and as it is said that by it infants were initiated, if that was done away, their membership died with it.

It will be in vain to say, that by baptism infants were afterward initiated; for if so, some instances ought to be furnished thereof, as express as the circumcising of Jewish infants. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," Luke xvi. 16. Here the date is fixed when it ceased (John's ministry). Since that time, (not before) every man, or all kinds of men, whether Jew or gentile, are said to press (not to be carried in, as infants must be) into it; and for the very reason assigned in Eph. ii. 15, 16. that Christ had "abolished in his flesh the enmity, even the law of commandments contained in ordinances," (Jewish ordinances): "And that he might reconcile both unto God," (Jew and gentile) "in one body by the cross." Surely, that which sets aside the whole ceremonial law, must have affected the standing of infants, especially as by one of those abolished ceremonies (circumcision), they were admitted, as our adversaries affirm. "For the priesthood being changed, there is of necessity a change also of the law," Heb. vii. 12. In this text, there is mentioned a change in the membership of that church, as to the priesthood; and the law itself is said to be changed, and that not partially, for there is no limiting clause: but does not a change of the law, by which their right was first established, affect their standing? "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did," Heb. vii. 18, 19. This text is very explicit. The Jewish law is said to be disannulled, repealed—the reasons of this repealing were, its *weakness*, and its *unprofitableness*, and because it made *nothing perfect*. Can any one pretend, that such a repealing did not affect the standing of infants? "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered?—Then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second," Heb. x. 1, 2. 9. In this text, the law ceremonial is called a shadow, because it is empty, fleeting, perishable—designed to make known the substance; for there can be no shadow, where a substance does not intervene to hinder the sun's rays: hence, it was to express the superior excellency of the gospel dispensation.—God is said, in verse 6, to have no pleasure in them

—Christ is then said to *take away* the first dispensation, to establish the second, or gospel dispensation.

1. *Taking away* is not *altering*, but an *entire removing*. Will it then be said that the taking away a law by which infant church membership had a being, does not do away that rite? “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord); But this shall be the covenant I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more,” Jer. xxxi. 31—33. In this most conclusive text, we have it declared “*a new covenant*” should be made at some future period. This covenant was the gospel dispensation, which was new, not only in order of time, but also as to church, members, ordinances. 2. It is expressly said not to be “according to the covenant God made *with their fathers*.” The covenant made with their fathers was delivered to them by Moses, (ordering their worship and institutions) at Mount Sinai. Now, this gospel covenant was not *to be like that*; no, not in any wise: but if infant church membership was retained, it was like it. 3. This difference between them consisted in the law of God “*put in their mind*,” and not wrote on tables of stone as the former was. They should “*know the Lord*,” from the *least* of them to the *greatest*; but this could not be the case if infant church membership remained under the gospel; for then many would be without the knowledge of God. This text shews, the gospel church was to be made up of renewed persons—they were to be “*pardoned*” persons; all of which is expressive of the members of the gospel church being *regenerated*, and *justified* persons. It is quoted at full length in Heb. viii. 8—13.; from which we learn two things: that in Paul’s day this business had been effected; the new covenant had been made with the spiritual Israel of God; and therefore, saith he, “*he hath made the first* (covenant made with Israel when they were in the wilderness) *old*,” of which he further saith, that the first covenant had “*decayed, and is ready to vanish away*.” That which is “*decayed or rotten*” could not be fit for use: so was the old Jewish law in all its parts; and the Builder of the

spiritual temple would not use such *materials* in his *new church*. That which "*vanishes*," is not to be seen, *no traces of it are left*; and such has been the case with the Jewish dispensation : but if any part remains, it has not vanished away. How evident it is, then, that in the abrogation of the whole Jewish system, infant membership has gone with it ; and this is the more evident, as our opponents make but very feeble efforts to establish their membership from the New Testament, but rest their defence on that very abrogated law. Now, if Mr. E. asks for the repealing law, he certainly has it furnished to him.

The author of the late pamphlet has tried to evade the force of these texts, by denying that the covenant made with the children of Israel at Sinai, was the same with that made with *Abraham*, and asserts that the *covenant* made with *Arbham* was distinct from it, and existed long before.—See page 38. This is mere evasion ; for if there is a difference it only consists in the covenant being made first with *Abraham* without the *presence* of his *posterity* ; and afterward the same covenant renewed with his *posterity*, when he was not personally present. This evasion would prove fatal on another ground, and that because the *promise* made to *Abraham* was made before he had any posterity, *Ishmael* excepted. If, therefore, this promise or covenant was not made with *all his posterity in him* ; then it was made with *none of them*, and *Abraham* only with his servants, with *Ishmael* must have been in that church, Gen. xvii. 23 ; and, of course, infant church membership falls to the ground in this way. Besides this, every thing mentioned in the covenant with *Abraham*, was also mentioned in that of *Sinai*. See Gen. xvii. 7. " And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee," verse 10. " Every man child among you shall be circumcised." See also Deut. xxix. 9. " Keep, therefore, the words of this covenant ;" verse 13. " that he may establish thee to-day for a people unto himself, and that he may be *unto thee a God*, as he hath said unto thee, and as he hath sworn unto thy fathers, to *Abraham*, to *Isaac*, and to *Jacob*." Josh. v. 2. " At that time the Lord said unto *Joshua*, make thee sharp knives, and circumcise again the children of Israel the second time." From which it may be readily seen, that the covenant made with *Abraham* was indeed that which was afterward renewed with *Israel* at *Horeb*, word for word, and even those expressions on which most reliance is placed, were in this *Horeb* covenant, "*I will be a God unto thee*."

If, then, the covenant made with *Israel* at *Horeb*, was the same in all respects as that made with *Abraham*, and if that very

covenant has vanished away ; how futile the remark that they were two different covenants, and that only one has vanished ! All Abraham's posterity were included in that covenant made with him, and it was with his posterity this Horeb covenant was renewed. Now, if from the date of the Horeb covenant, and so onward to the gospel time, their posterity were bound by that covenant, and that to all intents and purposes the same as Abraham, and that has now vanished ; who does not see that the Jewish church has been finally dissolved ?—If the publisher wished to gain any thing by the distinction he made, he ought to have made it appear, that the covenants in question were not alike, and that the latter was not a mere repetition, or renewal of the former.

To Mr. E. I again say, that the plea of the posterity of Abraham to circumcision, though valid as to that rite, was absolutely *insufficient*, and therefore *refused* when urged in order to baptism ; see Matth. iii. 9. “ Think not to say within yourselves, we have Abraham to our father.” Verse 8. “ Bring forth fruit meet for repentance.” This text proves that a plea which could not have been rejected as to admission into the Jewish church, or in relation to the ordinance of circumcision, was not thought sufficient by John to warrant him to baptize. It is also certain, that the persons who came thought their right a good one, and urged it on John, but urged it in vain. The only answer that Mr. E. can make to this, is, that the persons who came to John were adults, and that repentance was required of such ; but that if infants had been brought with that plea, they would not have been rejected. This gloss affords no relief ; for the argument respects church membership under the former dispensation, warranting church membership under the present. But if an adult Jew, on application, would have received circumcision, though it were manifest he had no grace ; and yet the same person would not have received baptism, then the evidence is undeniable, that there needed *more* to fit a person for a gospel church, than for the Jewish—and all this must destroy infant baptism.

Mr. E.'s second conclusion is equally void of correctness ; that no opposition was made by the Jews to the gospel, on account of infants not being admitted into the gospel church, as they had been in the Jewish. Though no mention is made particularly, it stands on the same ground with other things that are admitted to have been abrogated, and that are not in the scriptures mentioned as objected to by the Jews in particular. But if the Jews thought that Christ had come to destroy the whole law, and opposed him on that broad basis, without entering into detail ; can it be said they did not object to this, when they did

to the whole? The constitution of this country secures to every child, born in the land, the right of citizenship. Now, if persons were thought to be attempting the destruction of the whole instrument, and the good citizens opposed their apparently villainous designs against the whole bill of rights; would any one take it in his head to say, that these citizens were not tenacious of the rights of their children, because they did not dwell on their case in particular? Yet, such is the reasoning of Mr. E. That the Jews thought Christ and his apostles to be unfriendly to their whole establishment, and opposed him on that ground, will appear thus: "This fellow persuadeth men to worship God contrary to the law," Acts xviii. 13. "Men of Israel, help: this is the man that teacheth all men every where against the people, *and the law*, and this place," Acts xxi. 28.

Mr. E. produces Mark ix. 36. "And he took a child, and set him in the midst of them: and when he had taken him in his arms he said unto them," (Luke ix. 45.) "whosoever shall receive this child in my name, receiveth me." He concludes that this child must have been an infant, from the circumstance of Christ taking him in his arms; and then infers, that the receiving of him must not be merely as an infant, but as one *belonging* to Christ, as a *member of his church*, and that the child was to be received in that capacity. The design of Christ in setting this child in the midst ought not to be forgotten; for, the disciples had been contending about pre-eminence, and the setting of a child in the midst of them was to teach them to be as meek and inoffensive as a child; so that if an infant had been intended, the utmost we could learn would be the moral couched under it, which was, that whoever of the disciples could act most with the meekness of a child, would be the greatest among them; but this, at last, would not be a warrant for infant church membership. The child here spoken of was not an infant; but a young person that was a believer in Christ, for in Matth. xviii. 2, 3, 4—6. the same narrative is given; which at once clears the difficulty, thus: "And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself *'as this little child,'* the same is greatest in the kingdom of heaven. But whoso shall offend one of these little ones *which believe in me*, it were better," &c. This text Mr. E. omitted, no doubt, with design; for had he quoted it, the difficulty would have vanished at once. The text speaks of this little child *humbling himself*, words never applicable to infants; and this little one is also called a *believer in Christ*, which by no means agrees with an infant. Samuel and Timothy

are such instances of early piety; and very early in life, many are made the subjects of a divine call in the present day. It was such an one Christ took in his arms, whom he stiled a believer, commended for humility, recommended as an example to his disciples, and of whom he declared, that in receiving such, he was received. But the text also says, that Jesus "*called him*;" thereby manifesting, that this child was capable of *reflection*, and was able of his own accord to *come to him*. It is not said he called *for* the child. All the reasoning of Mr. E. as applied to this child we are not disposed to reject; for such as he are in reality in connection with the church of God. But as a mere infant was not intended, his conclusions must all of them be false.

We refer next to Mark x. 14. "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." That a child is proposed as an emblem of a christian cannot be doubted, not because it is in possession of divine grace, but on account of its weakness, dependance, and passiveness; reference to which is found in Matth. xviii. 3. "Except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven." Of such, therefore, who resemble little children in the above sense spiritually, are the kingdom of heaven. Mr. E. thinks that in the interpretation of this text, all depends on the meaning of the words *kingdom of heaven*; he does not seem to remember more than two senses in which it is taken in the scriptures, one or the other he thinks must apply to them; these are, "*the church*," and everlasting "*glory*," both of which he determines to make subserve the interests of his cause. If the first is meant, then his cause is gained, and it would follow they were in the church. It is however unfortunate for him, that if they were in the church, the disciples did not know it, or certainly they would not have disputed their right therein. Will any man believe that these little babes were members of the church of Christ, and yet the apostles remain ignorant of it; especially when Mr. E. affirms, that the membership of infants was so familiar to them, that they "naturally looked for it?" But, says he, the Baptists admit they are of the kingdom of glory, and if they are a part of the church triumphant, then they must be fit for the church on earth. The Baptists admit a part of what is here stated, but not all; they indeed believe that all infants dying *in infancy* are saved: but then all infants do not die *in infancy*; many of them grow up to men's estate, live wicked lives, and die miserable. If those only are to be baptized that die in infancy and go to heaven, how do our Pædobaptist brethren mean to find them out? will they wait until they are deceased, and then administer the

ordinance? Or, do they think they have a spirit of *discernment*, and can distinguish them from others? But if not, and baptism is to be inferred from glorification, is it not absurd to baptize all that come in their way indiscriminately? In what a situation are our opponents placed, if they infer their membership from the church being called the kingdom of God! That will not do, for the church did not know them, and were angry on account of their being brought. If they infer it from children dying in infancy, this likewise fails them; for they know not who they are that shall die until they are actually deceased, and then it is too late. And if they in their great charity will baptize all, in order to find out the right ones; then they must of course baptize thousands who will live wicked lives, and never enter glory. What then will they do? In all their arguments in favour of baptizing infants, they infer their meetness from a supposed holiness in them; and yet in their sermons they are piously preaching the doctrine of human depravity, and insist that infants are under the ruins of the fall, and have all the latent principles of corruption in them. Is it not singular to hear such contradictions from men of sense? And is it not strange that an incapacity to commit actual sin, while all the dispositions to sinful actions are within, should be considered the same as the renovation of the heart by the Holy Spirit? And yet such inconsistencies are found in our opponents.

The author of the Sermon tries to be witty, and says the Baptists act ridiculously in asserting that children in humility are intended; for, adds he, "What should we think of a man that should say to his servant: Suffer the sheep and lambs to come unto me and forbid them not, for of such is the kingdom of heaven." It may seem ridiculous to this author that good men should be called lambs and sheep, and he may make himself merry with it: but that he may not *laugh too loud, nor too long*, I present him with these scripture declarations as a reply, and wish him in reading them, much entertainment: "He shall gather his lambs with his arm, and carry them in his bosom," Isaiah xl. 11. "My sheep hear my voice, and they follow me," John x. 27. He states the same argument that we have seen advanced above from Mark ix. 36, 37. and Luke ix. 4.; but, like Mr. E., has fraudulently kept back the parallel passage in Matth. xviii. 3—6. where that same *little child* is called a believer in Christ. Is this honesty in these gentlemen? Would they be thought to be searching after truth? Is not this handling the word of God deceitfully? Why could not the gentleman find the last quoted text? Was it not design in him, knowing that all the inferences he afterwards draws would then be false? But he associates the "*little children*" that were brought to Christ, as

mentioned in Mark x. 14. with the "*little child*" that was called by Christ, and whom he calls a *believer*, Matth. xviii. 3—6. ; and then he completely wrests the sacred text, by taking so much of the last passage as "*whosoever receiveth one of such children*," which he applies to the child, who was not brought, but came himself to Christ, and of whom Christ testified he was a believer, and confounds with it the children mentioned in Mark x. 14. who were said to be *brought to him*." These words, "*whosoever receiveth one of such children*" are not found in the last quoted text ; and for this plain reason, that these last were in reality infants, and not of the church of God : but the first was a *believer*, and as such a *disciple*, and therefore those that *received him*, received his Master.

He continues, "Since then Christ would have us receive little children in his name, as belonging to him, and declares that in so doing, we receive him ; when, therefore, a believer offers his child to the church, to be received by baptism, as belonging to Christ, shall they thus despise Christ's little ones?" The gentleman is still going wrong. It was not the little children brought to Christ in Mark x. 14. we are to receive ; but little believing children, as in Matth. xviii. 3—6. *who came to Christ when called* : these are to be received ; and, when a believer brings his *believing offspring*, we have a warrant to baptize them : but when they bring their babes, such as will be guided by Christ's example, must do no more than touch them, or at most put their hand on them and pray.

This author, page 23, thinks it impertinent in a Baptist to ask such questions, "Why Christ did not baptize them, if they were proper subjects?" Why, sir, so much afraid of being questioned ; does it arise from a consciousness, that you are not able to meet inquiry fairly, and that you would be entangled ? Rude, however, as it may seem, we must request an answer. Gentlemen are very condescending in shifting their business off themselves on us. He says, "If they were not baptized, it is the business of the Baptists to shew they were not." But, sir, what are you arguing about ? Did you not promise to make it appear that infants were baptized, and did you not bring this very passage in proof of it ? Yet now you are reduced to the necessity of taking the silence of the text for conclusive evidence, and of putting it on us to prove a negative. You tell us, that you produce this passage to demonstrate their membership, and from that infer their baptism ; yet you tell us again, that persons may be members without baptism, "that baptism could not be thought necessary before the church was finally settled." At one time you say that baptism is "the door of the church," and as you by some means *found them in it*, they must have

come in through *the door* : but now you have placed them there without coming in at the door at all. After all, it seems, baptism is a door, and it is no door : it is the way into the church, and yet infants may go into the church without it. Such are the contradictions of this convincing writer. But, he says, the text plainly asserts, " that infants belong to the church." Is the gentleman serious when he says, that it is indeed *plainly* asserted ? No such thing, sir ; the church is not once mentioned in the text, nor yet is membership once adverted to ; nor are there any hints about their eligibility to such a station. The author thinks the silence of Christ at this time is in his favour. He says, " if they" (meaning infants) " were not to be baptized, this was the time for Christ to have said so." Had these children been brought to Christ with a request he would baptize them, there would be some appearance of reason in this : but as they were brought to him to receive his blessing only, there was nothing to lead to such a conversation. If, however, the gentleman is disposed to draw conclusions from silence, I will furnish him with a text in Acts viii. 12. " They were baptized both men and women." If it is true, that the apostles baptized believers and their offspring, why were not their children mentioned here, and especially when an account was given of those that were baptized, and even the sexes mentioned ?

In page 21, this writer observes, that by the kingdom of heaven in Mark x. 14. " the church is plainly meant," and he says further, " Nor is it denied by any that I know of : and I think it is the visible church." Do you say what is true, sir, that you know of none that deny this to be the meaning of the text ? Surely you must know to the contrary, and that the increasing thousands of Baptists, both here and in Europe, deny it to be the sense. How then, can you sport with your readers, and with the truth, in this manner ? If your meaning were, that no advocate for infant church membership denied this, ought you not to have been more explicit ? The last part of this extraordinary quotation deserves a smile : "*I think.*" This opinion of yours, sir, must fix the sense of the passage ; and the Baptists, after this, must not demur, but receive the evidence as conclusive. But, sir, if the question will not by you be deemed "*impertinent,*" what reason have you to "*think*" that the kingdom of heaven in the text, means the church ? Will you decline giving an answer to this ? Is it not stealing out at the back door, to say " the texts are so *many* that may be quoted ?" Well, let us have *one* at least. What, sir, not one of the "*numerous passages !*" Why so coy ? I, sir, will speak for you, and teach the reader the cause of this untimely silence. The phrase

kingdom of heaven is taken in different senses. It means the gospel, Matth. ix. 35.—grace in the heart, Luke xvii. 21.—the gospel church, Matth. xi. 11.—and a state of glory, Luke xi. 32. But the gentleman wished to insinuate there was one sense, and only one, that thereby he might lead his little ones into the church. That the ‘kingdom of heaven,’ in the text he refers to cannot mean the church is evident, because the apostles were displeased with infants being brought; they did not own them in that relation, or how could this conduct of theirs be accounted for? And if Christ had urged them to receive the children of believers, and such had before been in the church, why should they be so displeased with the parents for bringing them? Had it been true of *those infants in particular*, that they possessed grace in the heart, yet it is not true of all the infants of believers; and this can never therefore, be a reason why all infants are to be received into the church: much less can modern preachers point out those little subjects of grace as Christ could, who was omniscient, and infallible. Subjects of a gospel address they could not be, for they were not capable of hearing it; and this shews they were not fit for a gospel church, inasmuch as they are incapable of its duties. In the kingdom of glory they appear, yet not *all* infants; for all do not die in infancy: but it is truly impertinent to assert the right of all, or of any infants to baptism, merely because those who die in infancy are saved. Well, sir, after all, the business is not so plain as you would have your readers believe; neither have you as yet proved they were at all in the church. If we ask a Pædobaptist where he finds his proof that infants were baptized, he immediately hands out this text, “Suffer the little children to come unto me,” and insists it was to receive baptism. We object to this, by saying, the text makes no mention of his baptizing of them, but only “*touching*,” or “*laying his hands on them*,” that Christ did not baptize them, for he baptized no one, not even believers, John iv. 2.; and that the disciples did not baptize them, because they were for driving them away; all which plainly shews they were not in the practice of infant baptism. Mr. E. has seen the perplexity of his brethren here, and to relieve them, he has so far shifted the argument, as to infer the membership of infants from the circumstance of their being *brought*, and then their baptism from their *membership*; and the author of this pamphlet being in reality a mere imitator of Mr. E., has retailed out his arguments, and claimed them as his own.

In this sermon it is affirmed, that “Christ gave them as sure a token of church membership as baptism itself, when he laid his hands on them and blessed them.” This goes to say that the act of laying on of hands, was to signify the party to be a

member, or, that it was a rite in use, and by Christ exercised on all church members; for if it was not done to all, it could be no evidence of membership, and if it was not a gospel rite and in constant practice, then it could not be an evidence of church membership. But surely, this argument was used only as an artifice; nor does he consider that act as *a religious rite, and obligatory* on all that enter into church relation. That he does not consider imposition of hands on baptized persons as such, as necessary to entitle them to membership, is evident; for it is well known that the society with which that gentleman stands connected, does not hold the laying on of hands on baptized persons, to introduce them into the church; neither does the gentleman himself practise it. But if he viewed it as a religious rite, why not practise it? and if he considered no person admitted anciently without it, why deviate at this time? But if he thought it were not necessary to church membership, what force could it have in this case? Why advance it to prove membership, when persons might be members without it? The gentleman's practice is the best comment on this, and shews what his real sentiment is, and that he does not consider it as a religious rite. In one of the texts he quotes, it is said Christ "touched them," and in the other, "that he might lay his hands on them:" the inference is, that this imposition of hands was a token of membership. It will, however, appear from these following texts, that persons were touched and had hands laid on them, to confer *temporal blessings* only, where spiritual blessings were not in question: and therefore it is not true, that imposition of hands is the evidence of the person being in the church of God: "And he touched her hand and the fever left her," Matth. viii. 15. "He put forth his hand and touched him, and saith unto him, I will, be thou clean," Mark i. 41. These passages shew that where Christ is said to *touch* a person, it may be to remove a bodily complaint only, and convey a temporal blessing, and is no evidence of church membership at all. But would any one infer the membership of *these persons* from Christ touching them? Equally ridiculous is it on this ground to infer that of *infants*. "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him," Mark vii. 32. Here the two cases are parallel; they bring the man—so persons brought the infants; they beseech him to put his hand on him—the others asked the same thing. In the first case, a bodily blessing only is conveyed, which shews it was no religious rite: neither can it be proved that these infants were not *diseased*, and did not in like manner, receive a corporeal blessing. Be that as it may, this abundantly

demonstrates, that Christ laying on his hand was no religious rite, and did not imply church membership.

In page 22 of the same author, there is a most curious exhibition given of this business ; wherein he represents the disciples to be contending about infant membership, and to find fault with Christ on account of his allowing the privilege of infants to be equal with theirs ; and he represents Christ as sharply rebuking them on that account : but, in another part of his book, he declares that they never had any difficulty on the subject of infant membership, but always understood it to be their right. Now, as the best answer, is to shew how he contradicts all this, I will set one part of his book against the other. Page 22, "The disciples were much disposed to stand on their distinctions. They seemed to think, that they had a *clearer and better title to the privileges of Messiah's kingdom than infants*. They were actual believers and followers of Christ ; which could not be said of babes." For the contradiction, see page 25 and 26. "For, let it be remembered, that the apostles had been educated in the Jewish church, of which infants had been all along undoubted members. They understood that the membership of such *had never been called in question*, since there had been a church in the world."

We now return to Mr. E. and consider his reasonings on Acts ii. 38, 39. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Mr. E. says, that to find out who are meant by the children to whom the promise is extended, reference ought to be had to Gen. xvii. 17. "I will be a God unto thee, and unto thy seed after thee." From which he argues, that *seed* and *children* are the same ; and therefore, as the promise God made to Abraham was equally to his posterity, so it must be understood here. He is the more inclined to believe this to be the meaning, because it was in consequence of the promise made to Abraham, that he and his seed were to be circumcised ; and it was in consequence of this promise mentioned by Peter, that they and their children should be baptized. This will not answer his purpose ; for it will contradict a former part of his book, where he divides the subjects of baptism into adults and infants ; the first, he says, are not to be baptized without faith and repentance, and the last might be baptized on the faith of their parents. This will be overthrown, because Abraham circumcised Ishmael at twelve years of age though a wicked youth, and all his male

household servants. It is well known that none of Abraham's male posterity were at liberty to be without circumcision, though they should be grown up to maturity without it, and though they had no grace (which he insists adults ought to have, as a pre-requisite to baptism); and at one time, Joshua had all the males circumcised without respect to age, even many thousands who had been brought up in the wilderness without it, Josh. v. 5. What will Mr. E. do with this? He tells us, that the converted Jews and gentiles, were to administer baptism to their children by the same rule, and to the same extent, that Abraham administered circumcision to his children. If so, then, as we have before proved, all his male posterity were to be circumcised, no matter whether they were infants or adults, whether they had faith or not, whether their parents were believers or not. Now, let the administration of baptism here mean the same thing, and then the believing Jews and gentiles were to baptize their children, no matter whether they were infants or adults, whether they had, or had not, the grace of God. Was it then in consequence of that *promise* Abraham circumcised? Is it for *this promise* we are to baptize, and is baptism to be administered in the last case, as extensively as circumcision in the first? Then Abraham circumcised *a wicked son*, and all his *servants*, and Joshua afterward, by the same authority, circumcised *a whole nation of males*. What think you now of your rule for baptizing? Let us hear no more, sir, of your saying adults must have faith in order to baptism, but infants may be baptized without it; and, sir, see that you baptize all the servants of your household as well as the servants of your members. Upon your principles, sir, all the nation may censure you for not baptizing them.

From the above it is manifest, that the promise made to Abraham was not the one intended here, nor yet are we to go on the same plan in baptizing that he did in circumcising; for, in that case, baptism ought not to be withheld from any one of a believer's posterity, even down to the remotest ages of time; and it would be sufficient for a person to prove his right to baptism at any time, that some of his ancestors had feared God. As to his having no religion himself, that would be nothing; for he would only have to make it appear that graceless Jews had been circumcised by divine command, and that not for their own faith, but for the faith of, and promise made to, Abraham.

That the promise alluded to could not mean that made to Abraham, is evident from this circumstance, the Jews knew that promise to be theirs already; and then Peter would be considered as telling them what every Jew was acquainted with. But the *promise* had respect to something of which they saw

themselves much in need, and without which they could not take comfort. The promise was the gift of the Holy Ghost, of which he had first spoken in verses 16 and 17. "But this is that, which was spoken by the prophet Joel; and it shall come to pass in the last days, (saith God) I will *pour out of my Spirit* on all flesh: and your sons and your daughters shall prophecy;"—verse 18. "And on my servants and on my handmaidens, I will pour out, in those *days, of my Spirit*; and they shall prophecy." The apostle then proceeds to shew, that Christ was the Messiah foretold, (and proves him to have been no impostor) from this consideration, that the Spirit, spoken of above, had been poured out on them (the apostles), which had enabled them to speak with tongues, "which," says he, verse 33. "ye now see and hear." It was on this appeal to their senses, he founded the charge afterward, that they had "crucified the Lord Christ;" and it was this truth, that the Holy Ghost set home upon them which begat such anguish in their spirit, that it is called a being pricked to the heart. Now it was, they expected that God would take them at their word, "*Let his blood be on us and on our children*;" and therefore, being in great distress, they inquire, "What shall we do?" Then Peter advises them to "*repent*;"—to manifest their sorrow for having *crucified the Redeemer* by being baptized in his name; and adds this gracious "*promise*," that they should receive remission of sins, and *the gift of the Holy Ghost*. Here, then, is the promise intended; that on repentance, and being baptized, they should have the remission of sin in general, and of the crucifixion of Christ in particular; and that they should receive the gift of *that same Spirit*, which was visible to them in the apostles. *This promise* of the Spirit, he assures them was made to their penitent children also, and to the Jews "afar off," (in every nation) that should be "*called of God*" as likewise to the *called gentiles*. When our opponents produce this text, they generally stop short at the words, "the promise is to you and your children," and it is with the greatest reluctance they ever produce the other part, "even as many as the Lord our God shall call."

It is as plain as the sun in its meridian, that immediately after mention is made of the *promise*, that in order to shew that remission of sins, and the gift of the Holy Ghost is not to every Jew, nor yet to every gentile, it is directly added, "even to as many," whether of Jew or gentile, "as the Lord our God shall call." Nor could the remission of sins, and the gift of the Holy Ghost be intended for the posterity of those Jews who believed, and of the gentiles who were to be called; because, in that case, the promise has not been verified; for it is manifest, that the children of believers are as graceless as others. Were we to

grant what our opponents ask, that the promise made to Abraham, "I will be a God to thee and to thy seed," was intended here; still, as they say that the blessings of the covenant of grace were intended in that promise, and not merely temporal things, what would they gain by it? Will any of our Pædobaptist opponents dare to say, that the blessings of the new and everlasting covenant, are the property of the children of all believers, no matter what are their lives? Or if they dare not say this, and yet insist that this promise is made to all the seed of believers, as such, must they not in this charge God with a breach of promise, and that he has said he will give to them, what he has not actually given? See to what straits our opponents are reduced: they must either insist that the posterity of believers are all saved—or else, that God has broken his promise with some of them—or, that he never made it to all, and then their scheme is gone—or else that the promise to Abraham was not to be a God to them in a saving and religious sense! The best of all will be for them to give up these *God dishonouring* interpretations.

I return to what the author of the Sermon has said on this text. This author has hardly a remark that is original, but seems to have copied all he says from Mr. E.; and why he thought proper to print this sermon, when the original itself has been circulated in this city so generally, is not for me to say; but were it not, that a neglect of him might be improperly construed, I should certainly not notice the production; for nothing is advanced but what is to be found in that book. He takes up some time to prove, that what is called "the promise by way of distinction and eminency," was that made to Abraham, "I will be thy God;" and for proof, advances Rom. iv. 13. "For the promise, that he should be the heir of the world, was not to Abraham or his seed, through the law, but through the righteousness of faith." Gal. iii. 17. "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iv. 28. "We as Isaac are the children of the promise." I shall not deny, that the promise made to Abraham was an eminent one; nor yet shall I dispute that it is called "the promise," by way of eminence: but does the gentleman wish to insinuate that the promise of the Holy Ghost is not also a *great promise*, and that it is not likewise called "*the promise*," for the very same reason? If such is his intention, and he wishes by this means to make us believe that the apostle meant the promise *made to Abraham*, and not the *promise of the Spirit*, he will find himself mistaken. To evince that the gift of the Holy Spirit is called "*the promise*" by way

of eminence, and is therefore the meaning of that text, see the context, Acts ii. 33. "And having received of the Father *'the promise' of the Holy Ghost*, he hath shed forth this, which ye now see and hear." Acts i. 4. "Commaned them that they should not depart from Jerusalem, but wait for *'the promise' of the Father*, which, saith he, ye have heard of me." Luke xxiv. 49. "And, behold, I send *'the promise' of my Father* upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The author is of opinion, that the promise made to Abraham, was that intended in the text ; and yet it is manifest there is not one word in it, or in the chapter, that warrants such a conclusion ; *that promise* not having been mentioned once in the context : but it was not so with respect to the promise of the Holy Ghost, for that is spoken of in this very address, and it occurs in the 4th, 17th, 33d and 48th verses of this chapter. Is it not therefore ridiculous, to travel abroad in quest of the promise to Abraham, to press it into the service of infant baptism ?

Were we even to grant, that the promise made to Abraham was *that intended* here, still this will not help the cause of infant baptism ; because the apostle declares (and that in the very texts this gentleman quotes) that *these promises* were not made to Abraham's natural posterity, but to his spiritual children only. The truth is, that the promise made to him, "I will be a God to thee and thy seed," had a double aspect. As a selected *nation*, taken from among other *nations*, and over whom God intended to rule as a temporal prince, he was in that sense a God to him and all his posterity : but when the promise is taken in a spiritual sense, then it is not made to his natural posterity, but to his spiritual children.

Abraham is called the father of the *faithful*, Rom. iv. 16. ; and they that *are of faith* are said to be his children, of whatever nation, Gal. iii. 7. This title is given to him, not because he is the author of their faith ; but as an honorary title, on account of the greatness of his own faith, in which he is the example of all believers. I will now evince, that believers *only* are *Abraham's children*, in the sense of the apostle ; and therefore, this promise made to Abraham *belongs only to such*, and not to his *natural seed*, nor yet to the *natural* posterity of believers. For it must be evident to every unprejudiced mind, that if the promises of the covenant of grace do not belong unto the natural posterity of Abraham, *as such*, to whom they were originally made ; much less can they belong unto the natural posterity of believers, as such. What is it *to be a God to a person*, in a spiritual sense ? And what is it to have an interest in the covenant of grace ? Does it mean no more than to admit a

person to church membership, and gospel privileges? Even our opponents believe, that when any person stands in such a relation to God, as the term implies spiritually, he is in a state of favour with God—his sins are remitted—his person *justified*—and, having a spiritual and vital union with Christ, is prepared for the heavenly world; that all things work *for his good*, so that he shall most surely arrive at a *state of glory*. But if so, is God a God to Abraham's natural posterity thus, and likewise to the natural posterity of believers? How preposterous, and to what lengths will good men go in defence of a weak and unscriptural practice!

To make it appear *that believers, and only such*, are Abraham's children in the sense of the gospel, and that *only unto them* are the promises made, see these texts: Rom. ix. 6, 7. "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham are they all children;" verse 8. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Here, it is remarkable that the children of *promise* are distinguished from the children of the *flesh*, or mere natural birth, and these called children of *promise* are said to be his seed. Gal. iii. 29. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In this last text, such only are said to have a right to the *promise made to Abraham*, who belong to Christ, and that such only are his seed; yet the apostle says, "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. But have all the children of believers the Spirit of Christ? This promise is said to be by faith, or only to belong to believers. Rom. iv. 16. "Therefore it is of faith, that it might be by grace; to the end *the promise* might be sure to all the *seed*: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Now, to shew who they are of whom Abraham is the father, and consequently who are his seed, and whose this promise made to Abraham is, see Gal. iii. 7. "They which are of faith, the same are the children of Abraham."

I now ask, what will our opponents gain were we to grant that the promise in Acts ii. 39. was the promise made to Abraham and his seed? yet *these seed* are believers, and such only; still, the sense of the text would go to establish believers baptism, and *the promise* would be confined to such of their offspring as were the spiritual seed. Our author lays great stress on the privileges of infants, under the former dispensation. He says, "That if infants were not admitted to membership in the gospel church, their situation was better under that dispensation than now." I know of no privileges they then had superior to those

enjoyed by them now, unless in mere temporal things. God promised abundant harvests—freedom from the invasion of enemies—health and peace in their possessions, as a reward for the observance of ceremonies: but temporal blessings are not promised to the christian now; and might not a person disposed to cavil say, that a Jew was better off then, than a christian is now, and that because God has not promised them fields and vineyards, and national protection? Circumcision gave them no grace; and though it gave a right to the passover, yet that was celebrated as a *national deliverance*, not a spiritual one: but baptism is not necessary to preserve our infants from national destruction, neither does it impart spiritual grace; and though it is a pre-requisite to the Lord's supper, still our opponents will not mourn its loss on that account; for they do not plead for it with a view of bringing their infants to the Lord's table, but absolutely deny it to them. I then ask, what privilege has a baptized infant with them, more than one not baptized? Have they a better right to the supper? No, say they. Have they a right to the discipline of the church? Still it is, No. Have they a better right to be brought to meeting—to hear the gospel when capable—to be catechised—to be addressed by ministers—to be prayed for, and instructed by parents? Still the answer must be, No. To train up children in the nurture of the Lord, is not a ceremonial, but moral obligation. Well, then, what is all this noise made about? Is it such a privilege to have a little water cast in the face, without the subject asking it, or knowing for what it is done? But, if I am not mistaken, the advantages of parental instruction, and of a pure gospel ministry, which children unbaptized may have, as they are able to receive them, are superior, yea, infinitely superior, to all the outward and carnal privileges of a Jew, whether an adult or infant.

I shall dismiss his remarks on the above text, with a few observations on this paragraph, page 44. "If the gift of the Holy Ghost was promised to them, it was to their children, and they were to be considered as subjects of baptism on account of the promise; not because the gifts of the Spirit were manifest in them, but in order to their receiving of the Holy Ghost." This is partly a concession, that such was the promise in the text; or it does, at least, betray the fear of the author, that he had not satisfied the reader, that the promise made to Abraham was intended. His remark is, "That if the Holy Ghost was promised, it was to their children." True: but *not to all of them*, and only to such as are Abraham's *spiritual* seed, even such as the Lord should call by his grace. Remember, it is to "as many as the Lord our God shall call." It is not true, that they were to be baptized without the appearance of grace: that

appearance they had, for they were pricked to the heart; and when they are afterward exhorted to repent, we are not to understand it of evangelical repentance, for that they had already, and had evidenced it: but to repent of that sin of crucifying Christ in particular, and to receive baptism *in his name* immediately, as the evidence of it. But he avers, the promise was, that they should receive the Holy Ghost after baptism, which was an evidence they then had not the Spirit; and he takes the advantage of this, to insist that children who cannot believe may be baptized. To say nothing how this doctrine would overthrow the necessity of regeneration, in order to baptism, in an adult as well as an infant, which it surely would; I shall only observe, his chief mistake is here: that Peter did not promise the regenerating influences of the Holy Ghost after baptism, for those they had already received, being the Lord's called ones; but the *extraordinary gifts of the Spirit* were intended, which consisted in speaking with tongues, &c.; and were distinct from regeneration.

There is but one text advanced by the author of this pamphlet, which had not been produced by Mr. E. It is 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." This he calls an unanswerable argument, for infant church membership. The gentleman represents that the Corinthians had been concerned about their marriage with unbelievers, and that this concern arose from a fear that their children would be unfit for membership; and the apostle, to satisfy them on that head, had declared that their children were holy, and so fit for an union with the church. I would advise a careful perusal of that chapter, and the reader will be convinced there is not even *one hint* about infant church membership in the whole of it; but the whole has respect to marriage, as to its lawfulness, or unlawfulness, with an unbeliever. The reference had to Ezra, commanding the Jews to put away their strange wives, and also all the children whom they had by them, confirms the sense we give of this text, and as fully discountenances that of our opponents. The Jews being forbidden to intermarry with females of other nations, all such marriages were deemed by the Israelites null and void; and the children begotten, were viewed as illegitimate. Now, these children were separated from the congregation, because they were considered as unlawful ones. The command to put away their wives was on account that their marriage with such persons was considered as no marriage.

That the Corinthians had scruples on this head, and were fearful their marriage might not be lawful where one of the

parties was an unbeliever; and that this very instance of the Jews putting away their gentile wives, might have produced this uneasiness, I will not deny: and if so, then it was on this very account that they feared they were living in continual fornication. This at once proves our views of the text to be just; and that the question was, whether or not they were really man and wife, and as such ought to live together. The apostle's answer goes to shew, that the ceremonial holiness that was required of the Jew, was not looked for in the gospel church; and though it was a fact, that the marriage of a Jew with a gentile was, under that dispensation, no marriage at all, and consequently, their children begotten in that state were illegitimate; yet this is not the case now, because those Jewish ceremonies are now at an end, and the marriage of a believer with one who believed not was lawful; and that the consequences would not ensue with them as with the Jews, their children would be "*holy*," or *lawful* children. To strengthen this sense of the text, it will be worthy of notice, that the use he makes of the remark about their children is to shew, that if such scruples as they had respecting the lawfulness of their marriage were just, the most awful consequence would ensue, even the disgrace of their families; and he urges the necessity of their living together, from this consideration, that a departure of the wife from the husband would be at once declaring their children base born; and leave an indelible disgrace upon them. In all this, he addresses their feelings as parents, and urges them to live together, on account of the love they bore their children.

If what this author says is true, these persons were not so much concerned about the unlawfulness of their connection, as whether their children might become members of the church; whereas, it is manifest that their difficulty was whether they ought to live with each other or not. An attempt is made to evade the force of our argument wherein we say, "that the same holiness which is ascribed to the children, is also attributed to the unbelieving parents." The evasion is this, that the word "*holy*" in scripture, is always used to signify either a person or thing, devoted and dedicated to God, or to one as being conformed to the will and moral image of God, in temper and practice." In the first sense he considers the text, and that when the apostle says, "but now are they holy," he means they are, or ought to be, dedicated to God. But he has not told you, that the word "*sanctify*" has the same meaning as the word "*holy*;" as, Aaron and his sons were "*sanctified*," or set apart, Lev. viii. 30. as Christ is said to be "*sanctified*," or set apart, Heb. x. 29.; and where personal holiness of believers is called sanctification, 2 Thes. ii. 13. Are the children said to be "*holy*."

or sanctified?" So also, the unbelieving wife is said to be sanctified, or made holy : so also the unbelieving husband is said *to be sanctified*, or devoted, or *made holy*. Where then, will the gentleman's interpretation lead him? These children are holy, says he, that is, devoted to God, members of the church. We reply, then the unbelieving wife or husband is *also holy*, and a member of the church. Oh no. But why not? Because, says the gentleman, "the children only are said to be holy, but the husband or wife only said to be *sanctified*." We still reply, the words are both alike as to their meaning, (neither can our opponents deny it). To be *sanctified* is to be *holy*, or to be *holy*, is to be *sanctified*; and, as the same words are applied to *both*, they must mean the same thing.

But our author replies, "The husband is sanctified, or made holy to the wife, and in like manner the wife to the husband, not to God; but the children are sanctified to God." This word 'holy,' he insists is applied to none but those that are of the church, and therefore shews these children were of the church, while the unbelieving parent was not. I may still reply, that if what he says is true, that the word holy is never applied to any persons but such as are of the church; so neither is the word sanctified applied to any but the same persons; and as for saying the husband is made holy or sanctified to the wife, I may with equal appearance of truth say, the children are made holy, or are sanctified to their parents. But where does he find it in the text, that the husband is sanctified, or made holy to his wife, but the children are made *holy*, or *sanctified to God*, and become members of the church? It is plain, the same holiness is applied in the text to the unbelieving husband or wife, as is applied to their children; and if the one means devotedness to God, so does the other; and if one is to be a member of the church, so must the other. So that our opponents must either admit our sense of the passage, or else they must admit, that an unbelieving husband, or wife, is entitled to membership in the church of God, because married to a believer.

This doctrine is monstrous on another account: it makes grace to be conveyed in natural generation; which is in direct hostility to that text, John i. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and to John iii. 6. "That which is born of the flesh is flesh." It also represents the infants of unbelievers, as not being in so safe a state as those of believers, and that God has not the same regard to them; and if any thing looks like teaching the everlasting misery of infants, this does, for it is surely making the case of some infants much better than that of others.—Our opponents urge the supposed holiness of infants, as a reason why

they shall be church members : but they deny, that the infants of unbelievers have that right, while they at the same time assert the right of the infants of believers thereunto. Is not this saying, that the infants of unbelievers are destitute of holiness, while the others possess it ? O shame ! shame ! Had a Baptist done thus, his name would have rung far and near.

The word "*sanctified*," as found in this text, has been by Doctor Gill, interpreted to mean, "*married*," or "*espoused*;" and then the text will read thus, The unbelieving husband is sanctified, i. e. espoused by the wife. The doctor's meaning is, that it would be as though the apostle had said, The unbelieving husband is married, or espoused, to the wife, i. e. lawfully so, in the sight of God, although both do not possess religion ; and therefore your children are holy, or legitimate. To which our author replies with a smile, thus : " I think it may pass for one of the most improbable, unhandsome, and incredible glosses that we shall readily meet with upon any text whatever. Neither the Corinthians, nor any one else doubted, or had need to be told, that the unbelieving husband had been, and was married to his wife." It is not said, that the apostle meant to inform the Corinthians they were married : but his intention was, to declare their marriage lawful ; so that the question was not as to the reality of their marriage, but as to its validity.

To shew that the doctor was right when he said, the word sanctify is often used by the Jews to mean "*espouse*," and that the gentleman may not have all the merriment to himself, the reader shall see what the doctor has said. See his exposition on 1 Cor. vii. 14. " The very act of marriage, in the language of the Jews, is expressed by being sanctified. Instances almost without number might be given of the use of the word" (here he shews, that the sense of the original Hebrew term may be translated to espouse) " in this sense, out of the Misnic, Talmudic and Rabinic writings. Take the following one out of a thousand that might be produced. The man (here the word occurs) '*sanctifies*,' or espouses a wife by himself, or by his messenger. The woman is '*sanctified*,' or espoused by herself, or by her messenger. The man '*sanctifies*,' or espouses his daughter, when she is a young woman, by himself, or by his messenger. If any one says to a woman, be thou '*sanctified*,' or espoused to me by this date (the fruit of the palm tree), or any thing of the value of a farthing, she is '*sanctified*,' or espoused." The doctor gives, in one quotation out of the Jewish authors, ten instances, where the word *marry*, or *espouse*, means to '*sanctify*;' and how impertinent is it, therefore, in the author of this milk and water Sermon, to raise a laugh at the word '*sanctify*,' as meaning to *espouse*, when it was the current meaning of the Jews. But

perhaps he intended, by a little mirth, to cheat the reader out of the sense of this text, for the text truly means what doctor Gill affirms. The apostle, when he says, the unbelieving wife is sanctified by the believing husband, intended to convey the idea, that their espousing or marrying one another was lawful in the sight of God, although one of the parties were not a believer; and that therefore their children were not illegitimate, as the Jews esteemed theirs to be in Ezra's time; but holy, or lawfully begotten. I shall now dismiss this author, as to his remarks on the subjects of baptism, reserving the liberty to notice, in their proper place, his observations on the practice of the primitive churches.

Mr. E. closes his arguments in favour of baptizing infants, by adducing in its support the scripture account of the baptizing of households; from whence he concludes that there must have been some infants therein. The instances he produces are those of the jailor, Acts xvi. 33.—of Lydia, Acts xvi. 15. and of Stephanas, 1 Cor. i. 16. All these passages he does not consider separately; but huddles them together, as if he wished to have done with them as soon as possible. On Acts xvi. 33. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straitway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." He will not admit that the family of the jailor rejoiced with him; because he knew, to acknowledge this would be giving up that infants were among them: but he says, the *jailor himself* only rejoiced, and that over his family; which he calls, rejoicing domestically. That the whole family rejoiced, will scarcely be doubted by any one, who will be at the trouble of reading the narration; nor need we wonder, that a family rescued thus from eternal destruction, should feel such joy, as to be thought worthy of being recorded in holy writ. He says, "But whether *all believed*, or were *capable of believing*, is not said, no mention being made of any one's faith but his own." A more glaring contradiction of holy writ, I have never witnessed! What, not capable of believing, when, in verse 32, it is said, "They spake unto him the word of the Lord, and to *all* that were in his house?" And when in verse 34, it is said, all his house believed, as well as himself? How, Mr. E., could you so far forget yourself as to hazard such an assertion? Can you, dare you deny, that a person capable of hearing a preached gospel, is capacitated to exercise faith in a Redeemer? How in the name of integrity, could you deliberately say, there was nothing mentioned about "*any one's faith but his own*," when the express declaration is, "And rejoiced, believing in God, with *all* his house!"

Mr. E. thinks, however, that the baptizing of these households evinces, that the practice of the apostles was, when they administered the ordinance to believing adults, in like manner to administer it to their families. His words are, "When Abraham received circumcision, his household were circumcised with him: so the jailor, when he was baptized, all his were baptized likewise." This, instead of favouring, entirely ruins his whole scheme; because, his object is to make the conduct of Abraham in circumcising his household, the example for baptizing; and the one was to be as extensive as the other. If so, then Abraham circumcised his wicked son *Ishmael*, and all the *male servants* he had; nor was there, as we read of, an infant in his house. What becomes now of Mr. E.'s assertion, that faith and repentance are required of *adults* in order to baptism? Has he not affirmed, that the household of believers, consisting of infants and adults, are to be baptized on the faith of their parents? Thus, at one blow, he has levelled all he advanced in his theses, and at length has fully declared himself, letting the world know, that he wholly disregards the requiring of faith and repentance in *any instance whatever*—that he can *say* and *unsay*, just as it may suit his purpose; at one time pretending great reverence for *apostolic practice*, in asking faith and repentance in adults, and then directly asserting his *full belief*, that christian preachers ought to administer baptism to all the household of believers, *without regarding age*, as Abraham did in circumcising. The reader will plainly see, that no dependance is to be placed on what this author says—that he has no fixed principles; or, if he has any, it is a determination to overthrow believers' baptism, disregarding the means by which this is accomplished.

How Mr. E. can assert, that on the principles of the Baptists, households could not be baptized, is to me a mystery; especially as it is well known, that in many families there are no infants; and as there are instances not a few among the Baptists, of whole families being united with the church on profession of their faith. It is very remarkable, that in all the instances recorded of *households being baptized*, the Holy Ghost has been *careful* to prevent the error of *infant baptism*, or infant church membership, being thereby encouraged; and this has been done by something being said in the narrative, to prevent the idea from fairly obtaining, that infants were in such households. Thus, in the case of the jailor, the narrative says expressly, that the word of the Lord was preached to him and *all that were in his house*, and that before baptism was administered to any one of them—that he believed, *and all his house*: from whence it must readily be inferred, that infants were not there; for they cannot

hear the word of the Lord, nor yet believe in Christ. So also in the case of Lydia, there is no proof she was a married woman, or had an husband; for had that been the case, no one can account for the house going under her name, and not her husband's; and it is improbable that she should leave the city of *Thyatira*, and come to Philippi in the character of a *female merchant*, a seller of purple; much less, if she had young children and a husband also. It is evident her household were *servants*, or, if *children*, such as had arrived to years of *maturity*, and that because in verse 40, it is said, "Paul and Silas entered into the house of Lydia; and, when they had seen *the brethren*, they comforted them." Her household are here called 'brethren,' are said to have been comforted; which could not have taken place had they been infants. The household of Stephanas is said to be the first fruits of the gospel in Achaia, "I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints)," 1 Cor. xvi. 15. If there had been infants in that household, they could not be a *fruit of the gospel*; for that intends conversion to God: nor yet could they *minister to the saints*,—surely it will not be said, that infants could minister to the apostles' wants.

I would now ask the reader, why this precision, this great care, on the part of the apostles? Does it not seem as if the Holy Ghost foresaw that men would, during the *reign of Anti-christ*, introduce into the church of God improper persons, and that they would take advantage of every thing that looked like favouring their scheme; to prevent which, he placed the apostles on their guard, that in all their narrations *of facts*, nothing should escape them which would in the least degree countenance infractions of the law of God? Upon the whole, there is nothing in the word of God that countenances the baptism of infants; and no warrant can be produced for it, either from the command of the Head of the church, or the examples recorded concerning its administration, nor yet from their being found in church relation.

The evident result, therefore, is in direct opposition to what Mr. E. has asserted, and instead of infants ever having had a place in the gospel church, the reverse is the case; so that there was no express law necessary to discountenance that which was never once thought of. As for the Jewish commonwealth, of which they were members, it was an institution so radically different from the gospel church, that there is no inferring membership in the one instance, from the other. The question he asks, 'how infants are to be brought into the church, seeing they are suitable subjects, whether it is to be with or without

baptism?' is quite useless; and that, because he has utterly failed in making it appear they are members, or that Christ has ordered that they should be. We boldly aver, they are not to be members of the visible church of Christ, either with, or without, baptism.

There is but one argument, properly speaking, produced by our opponents, to prove the right of infants to baptism; and that is, the membership of infants in the Jewish church. If we take from them this plea, we deprive them of their all, and their cause is left without support. I will grant them, without hesitation, all they ask, yea more than they request; for, whereas they only affirm the membership of males, we will grant females were also members: but then, after all, what have they got by it, when it is obvious this goes not to prove their membership under the gospel? If I shall make it appear, that the churches in question bear not the smallest resemblance to each other—that duties are required of the one, which were not of the other—and that the duties required in the gospel church are such as are, in their nature, out of the reach of infants to perform for themselves, or others to do for them; all of which was not the case in the Jewish church: yea more, if it shall appear that infant membership was the great defect of that church, and was one of the great reasons why God *found fault with it*, Heb. viii. 8. overturning the whole system, thereby to make for himself one *new man*, Eph. ii. 15.; will it not then be seen, that the membership of infants in *that* church, is so far from entitling them to membership in *this*, that it is the very reason why they must be excluded?

My present business is to present you with a picture of both churches. In doing which, I shall from scripture text exhibit their materials—their laws—their rewards and punishments—their officers—and, last of all, shew there are many things said of *the church*, that will by no means agree with infants, and that infants can be of *no use unto*, nor yet derive any *advantage from* such an institution.

Before I proceed to my design, some things must be premised, in order to arrest the cavils of Edwards. They are: 1. He tries to intimidate us from examining the Jewish church, by declaring '*we fall on the very church of God;*' and affects sometimes to laugh at Mr. Booth, (a man whose works will live, when the impudent sophistry of Mr. E. is forgotten), and at other times to censure him most illiberally, for having pointed out its imperfections, asserting that he and his brethren did not scruple to *degrade* the church of Christ to answer their own end. All this can be readily seen through: but, be it known to him, we are not affrighted by mere *words* and hard names; and, if we

have not done justice in our descriptions of the Jewish church, why do not our opponents overthrow what we have advanced, instead of denouncing us? But has Mr. E. even attempted to prove any of Mr. Booths assertions untrue? He certainly has not. He foresaw, that in maintaining the Jewish church state to be in force, he would be hard pressed with such questions as these: Whether there were no alteration, either in its members, or its institutions? He was too much master of the argument, not to perceive, that if it were granted that any *alterations were made* in that church, as to its members, it would be impossible to maintain his ground; and therefore, he roundly asserts that the *gospel church* is the *old Jewish church* in a new dress, with the addition of females, founded on some *pretended clause* in their favour, added to the old law. When some alterations were suggested to have been made, he declared, that the church itself was not altered, but only some of her dress. If so, then what the Jewish church *was*, such must *the gospel church be*: but if, on examination, we find in the New Testament, that what is said of the gospel church is, in every respect, unlike the Jewish church, Mr. E. must needs be mistaken, or else, what is worse, the inspired writers must have been.

My first argument is, that the *materials* of the Jewish church were different from those of the gospel. 1. They were all the posterity of one man, together with their servants bought with money. This cannot be disputed; for if circumcision was an initiating ordinance, and male servants were circumcised, then, of course, they were members, Gen. xvii. 27. 2. No grace was necessary, in either young or aged persons, in order to circumcision. This will appear from the command being general, to circumcise *every* male child, Gen. xvii. 10.: and surely none will attempt to assert, that all the male posterity of Abraham were renewed persons? That no grace was requisite, appears from the circumcising of all the sons of Shechem, Gen. xxxiv. 24.—from the circumcising of a whole army of adults and infants, without distinction, Josh v. 7.—in the circumcising of a wicked Ishmael, Gen. xvii. 27.—and, in that no direction is any where given to require religious experience prior thereto, even from adults.

In direct opposition to all this, the gospel church was formed out of no one family, nor of a few families; nor yet did all of a family belong, because one had embraced the gospel; much less was it confined to one nation, or one country. Neither are the servants of a family members of the gospel church, on account their master embracing religion, nor do our opponents pretend to such a thing; much less did they in the church of Christ force their servants to be baptized, as the Jews compelled their

bought servants to be circumcised. But the churches of Jesus Christ were made up of persons who had been converted under the gospel; nor do we ever hear of any other, Acts ii. 41. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." These were "added," not to the Jewish church; for to that they did belong before. Such as were its members, it is said, were added by God, and were in a *state of salvation*, Acts ii. 47. "And the Lord added to the church daily such *as should be saved*." The gospel churches are spoken of thus: "Beloved of God, called to be saints," Rom. i. 7. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, *called to be saints*," 1 Cor. i. 2. "Unto the church of God which is at Corinth, with all the *saints* which are in all Achaia," 2 Cor. i. 1. "To the *saints* which are at Ephesus, and to the *faithful* in Christ Jesus," Eph. i. 1. "To all the *saints* in Christ Jesus, which are at Philippi," Phil. i. 1. "Unto the church of the Thessalonians, which is *in God the Father*, and in the Lord Jesus Christ," 1 Thes. i. 1. "Unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ," 2 Thes. i. 1.

This contrast shews plainly, that the two are as wide apart as the poles, and that while no grace was required to be a member of the former, but only a willingness to be circumcised; on the other hand, persons however pious, who were not of that nation, were not reckoned to belong to it, nor yet were they commanded to be circumcised. This is evident in the case of Lot, Abraham's brother. Yet, in the gospel church, no inquiry is made about family, or nation. But if what Mr. E. affirms is true, that the infants of believers are to be baptized, because Jewish infants were circumcised; then, from what I have just proved, it will appear that their bought servants are also to be baptized, *yea, forced to it*; and, what is worst of all, that *unbelieving adults* are to be baptized, because such were circumcised. Beside all this, a man that was illegitimate was not to belong to the Jewish church," Deut. xxiii. 2. "A bastard shall not enter into the congregation of the Lord." Would any man, besides Edwards, ever have dreamed of making this the gospel church? What! is it so, that a bastard is not to belong to the gospel church, nor yet his children to the tenth generation? Neither was a Moabite to enter in under a less time, verse 3, "An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their tenth generation." Surely it will never be pretended that this was an *image* of the gospel church, and that *very church itself*. It can never be a model for us to receive members by, when a mere *accidental circumstance of parentage or country*,

and that without respect to personal *vice*, is a prohibition to membership. But what is worse, is, that a person wounded in body was not to enter into that church his whole life, no matter how pious he might be, Deut. xxiii. 1. Will it be pretended, that deformity of body is now to be a bar; that *misfortune* is to be considered as *crime*, and made the foundation of still greater *privation*? Yet such must be the christian church, if membership in the one, is to govern membership in the other. It will not do for Mr. E. to say these things are done away; for if membership has been *altered at all*, then his plea for infant membership is at once gone: and beside, he told us the "*man*," or *church*" was not "*altered*," but only the "*dress*." Will any of our opponents affirm, no grace was required to membership in the gospel church? Or dare they assert, that grace was required to entitle an adult Jew to circumcision, or yet a gentile proselyte? If these things they will not pretend to, how can they tell us, that membership in the one instance is the rule in the other?

My second argument is from the *organization* and *extent* of the Jewish church. It embraced the whole nation; the most abandoned were as much members of it, as the pious; the nation was not considered as many churches, but one; and, in its original organization, authority, in civil and religious affairs, were both deposited in the same hands—priest and prince were recognized in the same person—he that wore the mitre, was also a general in the field—the same persons that sacrificed for the soul, passed sentence of death on the body. That the Jewish church was a *national one*, who will pretend to deny? Of course, such as insist on it being still in force, must advocate a national church. If infant sprinkling is admitted, even as restrained to the offspring of believers, the gospel church must be national; for if all baptized persons are *in the church*, and being there are reputed believers, then their offspring will be entitled to baptism on the same pretended right, and so on from generation to generation, until all the community are therein; and if but one infidel should be converted, his posterity, to a thousand generations, would fall heirs to membership on his account. However preposterous and contrary to the gospel scheme this is, and even repugnant to the feelings of Pædobaptists as it may be, yet it is the very plan they pursue; for they first sprinkle children on the right of their parents' membership, and then *their* offspring on the same ground, and so proceed on without end; and all are members in some sort. Surely, it will require no argument to prove this is not the plan of the gospel church.

Every abandoned character was *in that church*: such as were guilty of incest, Gen. xxxviii. 18.—murder, Gen. xxxiv. 25;

nor were there any methods of *separating them*, unless their crimes came under the view of the judicial law, and they were punished with *death*: but can any man affirm, that every monster of wickedness is to be in the gospel church, until separated by a capital punishment by the civil laws? Yet, if no alteration is made in the old Jewish church, such must be the case. But, as was before said, if any former members are cut off, away goes the plea for infant membership; for it rests entirely on the two churches being of equal extent. The Jewish church was but one, and that extended over the whole country; nor were the synagogues considered as distinct churches: but how *unlike* is this to the gospel church? for we read of churches in Judea, Gal. i. 22.—seven churches in Asia, Rev. i. 11.—in different cities, as Corinth, 1 Cor. i. 2.—Philippi, 1 Phil. i. 1.—Ephesus, Eph. i. 1.; and a church is spoken of as being in a house, Rom. xvi. 15. You, reader, are left to judge what credit is due to those writers who affirm, as does Mr. E., that *both churches* are the same: I ask you, is there the smallest resemblance?—While we see priests buried in war, Josh. vi. 4. and the high priest presiding in a court of justice and pronouncing sentence of death, John xviii. 13. 14.; does this look like the church at Jerusalem? Does not Christ refuse to have any thing to do in their civil concerns? Luke xii. 14. Does he not declare his kingdom is not of this world? John xviii. 36.; and does he not say, he came not to destroy men's lives, but to save them? Luke ix. 56. But can our adversaries pretend, that civil and religious authority are deposited in the hands of the clergy, and that the power of life and death are with them? If not, then the churches are by no means the same; for such power the Jewish priesthood had.

My third argument is, The *duties of members* of the *Jewish church* do not, in the least, resemble those in the *christian church*. In that church, an outward attention to sacrifices—tithes—rituals, no matter as to the *motives* which influenced, or or whether the heart was in them or not, were all that the law required of them; and never do we hear of their being punished for any thing but an outward neglect. But the duties of the members of a gospel church, are chiefly those of the heart. To evince this, I will now produce positive commands to members of the Jewish church; which, if they are considered as a *religious body*, are incompatible with the church of Christ, and in direct hostility to his commands, yea, to the whole gospel scheme: Exod. xxi. 10. “If he take him another wife; her food, her raiment, and her duty of marriage shall not be diminished;” with which contrast Luke xvi. 18. “Whosoever putteth away his wife, and marrieth another, committeth

adultery.”—Exod. xxi. 24. “Eye for eye, tooth for tooth, hand for hand;” contrasted with Rom. xii. 19. “Dearly beloved avenge not yourselves,” and 1 Thes. v. 15. “See that none render evil for evil ‘unto any man.’”—Exod. xxii. 10. “Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year, thou shalt let it rest and be still;” contrasted with 2 Thes. iii. 10. ‘If any will not work, neither shall he eat.’ A witch was to be *put to death* by that church, Exodus xxii. 18. He that did not keep the sabbath, was to be *put to death*, Exodus xxxi. 14. They were to put the idolater *to death*, Deuter. xvii. 5. The man that touched dung, was by them to be *put to death*, Lev. vii. 21. They were to *put to death* those that ate the blood of beasts, Lev. xvii. 10. All the congregation were to *stone the blasphemer*, Lev. xxiv. 14. They were to *stone* a person who taught *idolatry*, Deut. xiii. 9. In some cases they were to inflict punishment by *stripes*, Deut. xxv. 3.

It will be remembered, that this putting to death was for sins committed either against the *ceremonial* or *moral* law, and that the congregation, or *church*, were to be the executioners: but, brethren, is this any thing like the church of Christ? Has he any where ordered his people to inflict the punishment of death, and that in a church capacity? Was there one instance of any being *stoned by them*, even for blasphemy? Yea, did not the extent of the powers of a gospel church consist in excommunication? Is it not, therefore, plain that the Jewish church was more of a civil, than a religious institution; and is it not evident, that it was radically different from the gospel church? What figure would a church of Jesus Christ make in *dragging* an *idolater* or a *blasphemer* forth, to *encompass him* about, and *stone him* with stones until he *died*: yet, brethren, such was the church which Mr. E. calls the gospel church. But this is not all; for *the parent* was to put to death *his own child*, Deut. xxi. 31.: and is this a church of Christ? Or rather, is it not a mere commonwealth, or civil institution?

In the second chapter of Numbers, every man of Israel is commanded to learn the *military profession*, to perform the duties of a *soldier*: but where are such precepts to the *church of Christ*? Is not the injunction, ‘as much as in you lies, live in peace with all men?’ Nothing will serve better, to shew how opposite the two were, than to consider two passages which were suitable to the Jewish church, as such, but never could suit them as a *religious body*; and, evident it is, that the duties of the gospel church are so very opposite, the one could never be a pattern for the other. “Thou shalt not *seek their peace*, nor their *prosperity, forever*,” Deut. xxiii. 6. “Therefore it

shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it," Deut. xxv. 19. In both these texts are inculcated an unforgiving temper, and a spirit of revenge. Had the Jews been a religious body, as the church of Christ now is, such precepts never would have been given: but as our opponents insist on it, they were a religious body, and hold them up as an example to us, how evident must it be, to a reader of but superficial knowledge; they cannot be such, when the laws of Christ are so *opposite*, as we shall shew, and their practice so different. To manifest how *opposite* the duties of the members of a gospel church are to those of the Jewish, take the following texts: "Let us do good unto all men," Gal. vi. 10. "But I say unto you, love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which *despitefully use you*, and persecute you." Indeed, an hundred passages such as these might be produced, to evince how widely different the two institutions are, and that what was obligatory on one, could by no means be duty in the other; yet, is it not strange that they should be considered as one and the same church?

The only expedient which our opponents use to extricate themselves from the difficulty, is to say, these were mere civil institutions, and were enjoined on them not as a church, but merely as a body politic. But what does this amount to? Is it not admitting a difference between them and the christian church, when they do not pretend it has the administration of the civil law in its hands, and do they not acknowledge the dissimilarity? Indeed, this is a concession that goes to the ruin of their cause; and is the very thing we have been contending for. The Jews were truly a *civil body*; in this light they are to be viewed: but the church of Christ was *in no respect like them*; so that while adults and infants were of necessity a part of that community, it cannot, it does not follow they are to be members of an institution purely spiritual.

My fourth argument respects the *discipline*. In the gospel church, an offended member was in the first instance to tell the party his fault by himself; if confession was made he was bound to forgive: if no confession was made, he was to take with him one or two more of his brethren—if no confession still was made, he was to give the matter up to the church, to judge between them, Matth. xviii. The punishment inflicted by a church was that of excluding the person from their fellowship; but in no instance was corporeal punishment inflicted. How different from all this was the Jewish church! *Its laws took no*

NOTICE *whatever of offences of a spiritual kind*; and the only offences it regarded were those against *property, family, reputation, or the like*. Nor were any directions given to *admonish*; and *forgive*; nor yet was *sorrow for an offence*, in any instance, looked upon as sufficient: but the command was to obtain *satisfaction* according to the nature of the offence, either in restitution, stripes, or death. In the church of Christ, every christian is forbidden to go to *law with each other*, and especially to do it before the people of the *world*; but the Jews were on every occasion to appear before the *judicial authority*. From the Jewish church there was no *excommunication*, nor could a Jew be separated any other way than *by death*; and although the Pharisees cast the blind man out of the synagogue, yet it was not done by any law of Moses (for no such law was ever given by him), but by one of their own traditions. If any were ever excommunicated, it was the *leper*, who was ordered to be shut out of the camp: but then this was for a *bodily malady*, not a *moral* evil, and the person was temporarily excluded for *misfortune*, not *crime*. But how different is this from the gospel church, from whom every wicked person is to be excluded, and that not on account of natural defect, but *moral* offences. If our opponents are right in the opinion, that they are one and the same church, or that the christian church, as to members, is to be governed by the Jewish; then every vile person must be retained in our communion. ‘An heretic reject, after the first and second admonition,’ Tit. iii. 10. ‘Put from among you that wicked person,’ 1 Cor. v. 13. Brethren, judge ye, if the two churches are the same, when murderers, incestuous persons, and every species of wicked men were retained in one, but cast out of the other, Gen. xxxiv. 25. and xxxviii. 18. 1 Cor. v. 11.

My fifth argument is taken from the difference of *officers*. In the Jewish church, the priesthood were to be of the posterity of one man. All the sons of Aaron, without *exception*, were of the *priesthood*, and it would have been *death* for any other person to officiate in the priest’s office, no matter what his *piety*, or his *abilities* were; but is there the smallest resemblance? Were the family of any *one man*, or any *set of men*, set apart to that work? And would it be a crime worthy of *death*, in any well qualified man now to preach the gospel, though he were not descended from the apostles? But what is still more striking, is, that a man might minister in holy things there without *grace*, yea, no grace was *required* of such to fit them for the priesthood; therefore we see the sons of Eli, who committed fornication even in the temple, 1 Sam. ii. 22; nor could they be hindered from the work, until God put them to death. On the other hand, a child of Aaron might not minister in the priest’s office,

if he were even a pious and sensible man, provided he had the least blemish in his body, Lev. xxi. 18, 19. "If he is a *blind*, or a *lame* man, or he that hath a *flat nose*, or any thing *superfluous*, or a man that is *broken footed*, or *handed*." How different is all this from the church of Christ, where no bodily blemish is a bar, and where a want of *grace* and ministerial *qualifications*, are the only things which disqualify for that work. See the character of a gospel minister as pourtrayed by the apostle Paul, and then I ask, whether there is the smallest resemblance, 1 Tim. iii. 2, 3, 4—6. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; not a novice," &c. The one was a mere carnal ministry; the other was purely spiritual: the first had only carnal offices to perform, which needed no grace, and therefore such were appointed, but the other has *spiritual things*, and such only to minister in, and therefore *spiritual persons* alone are qualified; and all this shews the two churches were by no means alike.

My sixth argument is derived from the future *rewards* and *punishments* held out in one, and the other dispensations. In the whole of the five books of Moses, not one word (that I recollect) is said about future punishments, nor yet of future rewards, unless by type or implication; nor is there an instance of threatening the sinner with future damnation, nor yet of promising the good man as a reward for his virtue eternal joys: and when the reward of piety is mentioned, it is, perhaps, only in the transfiguration of Enoch, and that not in the form of promise. In the books of the prophets, there is now and then mention made of heaven and hell; but it is very rare. When the Jews are threatened by the prophets for disobedience, it is seldom with future damnation, but with present evils, such as the invasion of enemies—destruction by the sword—wild beasts, dreadful disease—cutting off the fruits of the earth—and carrying of them captives into a strange land: And when promises were made to them for obedience, they refer to defence from enemies—abundance of the fruits of the earth—their living at ease in the quiet possession of their own land. I would advise a careful perusal of the prophets, where the reader will most assuredly see, that in every address to the Jews as a body, (or church) they principally confine themselves to temporal rewards and punishments; and this is true with scarce an instance to the reverse, in all the addresses of Moses to the Jews: heaven and hell, are I believe not once mentioned to them, either to intimidate or allure them. Nothing will set this in a clearer light than for the reader to turn to the xxviiith chapter of

Deuteronomy, and read the whole chapter ; where Moses altogether dwells upon, and sums up the promises and threatenings made to Israel ; and where it will be seen that the threatenings and rewards are wholly of a temporal nature. I could, were my limits sufficient, make it appear by particular quotations from the prophets, that this was likewise their practice ; but no doubt the reader has observed the same things himself. It is also to be remarked, that when the civil authority was sufficiently strong to punish *idolatry*, it was done ; the punishment of the individuals was death, and God, the lawgiver, was satisfied, and punished not the nation ; but when the *nation* itself became *idolaters*, death was likewise inflicted ; but it was done by raising up the nations against them.

In the gospel church, no temporal good was to be the reward of virtue, but poverty and disgrace were the lot of the christian ; nor was this confined to the apostolic age ; it is well known, that God has “ chosen the poor of this world, rich in faith,” James ii. 5. “ Not many mighty, not many noble are called ; God has chosen the foolish things of this world, and things that are despised,” 1 Cor. i. 26—28. “ That those that have hope in Christ, only in this life, are of all men most miserable,” 1 Cor. xv. 19. In this world, such shall have tribulations, and we often read of the ‘ poor saints’—collections for the churches at Jerusalem, &c. It is likewise manifest, that Christ has never promised abundance of good things of this world to his followers ; nor, in all the threatenings in the New Testament held up against sinners, is there a word about temporal calamities ; and when the destruction of the Jews is foretold, it is on the ground of their national polity being dissolved, the Messiah having come, and there being now no more use for them in that capacity, and likewise to establish the mission of Christ : but where do the apostles threaten the gentiles with national calamities, if they did not receive the gospel ? The whole ministry of the apostles turned on spiritual things,—the mystery of redemption—the work of the Spirit—the offices and characters of Christ—the order of the church—the spiritual duties of the christian—their future happiness, and the future misery of the wicked ; these were all their theme. The rewards of the Jewish church were of an outward nature, because their obedience was entirely outward ; but the rewards of the christian are future, because his obedience is only spiritual, he having no outward burdensome duties to perform. To you then, reader, I appeal ; is not Mr. E. “ wide of the mark” when he affirms, that the old Jewish church is the same as that of the gospel ? And has he not utterly failed, in proving their church state in continuance ?

No spiritual qualifications are either necessary or required of a Jew, to fit him to be a member of that church. That they were not required, is evident in this, that they were members by birth, or, in case of proselytes, if made so by circumcision, it was done in infancy before conversion, or if done in mature age, no religious experience was required, and thousands of wicked persons were circumcised. A *good Jew*, was one that kept the *outward letter* of the law; this he might do without being a *good man spiritually*; this was a righteousness sufficient to gain the approbation of God as a *temporal prince*, but not as an *eternal Judge*. In fact, the Jew might possess this outward *ceremonial righteousness*, continue in it to the day of his *death*, and yet be *lost* at last. But those righteous in a *gospel* sense, are so in *heart*, not in ceremonial obedience; and the qualifications for Christ's spiritual kingdom are such, that those who possess them will eventually be saved.

I close this argument by observing, that a Jew, who was deemed righteous in his *own church*, and *was so* in a *ceremonial sense*, if translated into the gospel church, could not perform the *duties there*; because, in the first only *bodily service* was required, and this he could perform without *grace*: but in the second, faith, hope, love, patience, humility, and a number of graces are required, all which he *has not*; or if he had them, they were not necessary to the *station* which he held as a member of *that community*; for other than a member he could not be, unless he ceased to exist, or never had existed, or at least had not been of Abraham's posterity: but a man might be a descendant of Abraham, or any believer, and yet not belong to the church of Christ. But if an *adult* member of the Jewish church, *as such*, could not perform the duties of a member of the *gospel church*; is it not preposterous to affirm, that a Jewish infant could perform such duties, who even wanted the outward advantages of the other? Besides, as the duties required of an *adult Jew*, were of an outward nature, all of which he could perform without grace, and allowing the same duties were required of his infant, still this could not be done for him *by another*: but we cannot infer the membership of infants in the *gospel church* from hence; because, as before observed, if an adult member of that church, *as such*, could not be a member of the *gospel church*, and his membership could not be argued from his standing there; much less can the membership of an infant be argued, who does not stand on as good ground as the adult Jew; and that especially as no one can *for that infant* perform the duties required in the *gospel church*, which could be, and was done, in the Jewish.

These arguments may be summed up and contrasted, thus:

1. The Jewish church was a national one.

2. That was one man's posterity, and all of one man's posterity, together with his bought servants.

3. In that church, nothing but ceremonial holiness was required.

4. In that, they could be, and were members, without grace.

5. Their rewards were temporal, and so were their punishments.

6. In that, a person was to be cut off who was not circumcised.

7. In that, temporal death was inflicted for offences.

8. In that, their children could perform duty by proxy.

9. That church increased by natural generation.

10. In that, their religion incorporated itself with their government; and civil, religious and political powers lodged in the same hands.

11. In that there was no such thing as to excommunicate an unworthy member.

1. The gospel church never embraced any whole nation.

2. This, not of one family, much less all of a family; nor are servants to be baptized and received members, as such.

3. In this, outward performance is nothing without holy dispositions.

4. In this, they must have grace, for they could not perform requisite duties without it.

5. In this, rewards and punishments are only in futurity, and spiritual.

6. In this, no person will be damned for not submitting to baptism.

7. In this, quite the reverse.

8. In this, it is utterly impossible, because a christian parent can do no more than his own duty.

9. This, only by the power of the Holy Spirit attending his word.

10. In this, Christ's kingdom and that of the world, are two different things; nor did the apostles pretend to civil authority.

11. In this, directions are given to exclude them.

Having thus demonstrated the falsity of Mr. E.'s assertions, that the Jewish church state remains, and having shewn that the two churches are radically different, and that infants can by no means be members of the gospel church as they were of the Jewish; I shall now shew, that some things are said of the gospel church that will not agree with infants. The church is called "the pillar and ground of the truth," Tim. iii. 15. : but can it be said of infants, that they are the support and defence of the gospel? The church is said to be subject to Christ, as 2

woman ought to be to her husband, Eph. v. 22.: but are infants, indeed, subject to Christ? Paul persecuted the church, says the sacred text, Phil. iii. 6.: but did he act so unmanly as to persecute infants? It is said that Saul made havoc of the church, Acts viii. 3.: can it be thought he put young children to death? Certainly not. It is said, that it pleased the whole church (not part of them) to send chosen men of their own company, to Antioch, Acts xv. 22.: this cannot agree with infants; for it was impossible that they should send messengers. Such as prophecy, are said to edify the church, 1 Cor. xiv. 15.: but if infants were members, this could only be true of a part of them. The church were not to be charged with the support of certain widows, 1 Tim. v. 16.: but would it not be nonsense for the apostles to direct babes not to support the widows? The apostle John says, "I wrote to the church," 3 John 2.: but it is ridiculous so to talk, if infants were in it, especially if the children of believers were such; they would constitute the majority. In Acts ix. 31. "Then had the churches rest, throughout all Judea and Galilee and Samaria, and were edified; and walked in the fear of the Lord, and in the comfort of the Holy Ghost." Can it with consistency be said of little sucking infants, that they were "*edified*," "*walked in the fear of the Lord*," and "*were comforted of the Holy Ghost*?" Yet such inconsistencies are with our opponents. It is said, that when Ananias and Sapphira his wife, had been slain by the Lord, "great fear came upon all (not a part only) the church," Acts v. 11.: but were babes afraid? Directions are given to aggrieved members of the church how to act, and their instructions run thus: "And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church," &c. Matth. xviii. 17. But how is he *to tell his case to infants*? and how can infants speak to the offending person?

These, and numberless other texts that might readily be adduced, afford dignified and obvious proof that infants were not in the apostolic churches; nor can our opponents, with all their subtle logic, evade the force of them. But all the exhortations and warnings addressed to the members of churches, prove the same thing, all of which would be utterly inconsistent were infants in membership; besides which, it is remarkable, that no directions are given to the church with respect to such infants: a neglect this, that never would have existed, if they were members, and which cannot be said as it relates to the Jewish church. Does it appear consistent, that exhortations should be addressed to the church by name, and which do, in every instance, imply the parties having grace and the exercise of their understanding; and yet no directions given to the church respecting

infant members, if they were so; but all the exhortations which concern them are addressed to their parents? No duties are pointed out for them to perform, or others to perform for them; nor yet is there any church privilege assigned to them, nor could they enjoy any; nor can our Lord's act of blessing some infants, establish their right to baptism, or church membership, for we have no information of either taking place; nor yet did he leave any command to his disciples to follow his example in this respect.

Such exhortations and cautions as these following, are in all the epistles directed to the church in general, without any specification of age or sex: "Take heed, brethren, lest there should be in any of you an evil heart of unbelief," Heb. iii. 12. "Bear ye one another's burdens," Gal. vi. 2. "If a brother be overtaken in a fault, let such as are spiritual restore him," Gal. vi. 1. "Not forsaking the assembling of yourselves together," Heb. x. 25. "Examine yourselves whether ye be in the faith—Let a man examine himself and so let him eat of that bread," 1 Cor. xi. "Ye are all the children of God by faith in Christ Jesus," Gal. iii. 26. "Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii. 2. Such quotations would be endless; I must therefore leave it to the reader to judge for himself, how very absurd such addresses would be if made to infants; and confident I am, that a man not blinded by prejudice, never will maintain the membership of infants.

It has been asked by Pædobaptists, why make so much ado about baptism? It is, say they, but a *non-essential* at last, and even if we are wrong, it is not a matter of *much importance*, nor shall we be asked in the day of judgment whether we were Baptists or Pædobaptists. In answer to this I shall observe, that it is hard for our opponents to know what questions will be asked them on that head hereafter: but Christ says, 'He that breaketh one of the *least* of these commandments, and *teacheth men so*, shall be called the *least* in the kingdom of heaven,' Matth. v. 19. Certainly this text does not look as if the practice were harmless. I have often wondered that any christians would urge as a reason for neglect, that baptism is not a "*saving*" ordinance; there is so much meanness in it, and it certainly conveys the idea that they are determined to have no more religion than is sufficient to keep them out of *hell*; and if they can but get to heaven, *God's glory* is nothing to them; yea, that they care not whether he is pleased or displeased. I know that there are thousands of godly Pædobaptists who would tremble at such inferences: but I ask, do they not arise out of the excuses that are made? But infant baptism is so far from being a *small thing*,

it is one of the greatest of evils, and has been the fruitful source of most of the calamities that have overtaken the christian church : it has been the inlet to innumerable other evils, and never will the church of Christ be purged and appear in her primitive simplicity and beauty, until this most pernicious practice is discontinued. Baptism is called the *door* into the church, by our opponents : does it not then assume the greatest importance, and does it not become us to take care that the door is *such* as will not eventually destroy the church itself ? All pious men know, that real religion consists in a work of grace in the soul—a new and spiritual birth—and that in this work, there is effected a change of views, of affections, and of the pursuits of those who are the partakers of it : so that such persons are entirely opposite in their tempers and dispositions, to the rest of mankind ; nor can they have any real fellowship with them in worldly things, and none at all in spiritual concerns, for there is not the least agreement of sentiment here.

I now ask, what was a church state set up for ? Was it not that real religious persons might be associated together in brotherly love ; and by enjoying each other's conversation and fraternal assistance, grow up in their holy religion, and so aid each other in seeking everlasting life ? And did not Christ in establishing the gospel church, intend they should hold up to the view of sinful men the excellency of the christian religion, and thereby practically enforce in their view, the necessity of real piety in order to their future happiness ? But infant sprinkling has corrupted the church of God—has made the fountain turbid—has made it a mere worldly sanctuary—has defeated the ends Christ proposed in the organization of this religious institution ; and the children of God have to seek in *retirement* that comfort they cannot have in a worldly church ; while the wicked are hardened in their infidel principles, by the conduct of such professors.

My brethren in the ministry, who are in the practice of infant sprinkling, and who have felt the power of religion in your heart, (for to carnal clergy this address will be tasteless) ; have you surveyed all the consequences of such a practice, and will you bear with me while I discharge a solemn duty which I owe to God and to you, even that of developing the evils attendant upon it ? You well know, that in christian countries (so called) near nine-tenths of the people have received what is termed baptism, in infancy, and you have told us that baptism introduces into the church. Now, brethren, look at the state of society ; what have you done, have you not assisted in crouding into the church of Christ the children of satan ? Do you not, by these means, put the government of the church into the hands of

wicked men, they being by far the majority? Infant sprinkling is the mean by satan used for preventing a religious experience being given in, in order to admission into the church: hence a religious experience ceases to be necessary to church membership, and what is the consequence? Is it not, that the great majority of such institutions become in a short time graceless persons? And these churches, what are they to do? are they not to select their officers, such as ministers and deacons? But what selections are wicked men likely to make? Will they choose pious persons to fill such stations, or are they not generally disposed to sit under a clergy that will favour their vices; and to choose deacons and elders, who will wink at sin?

If it should be asked, why are many churches so corrupt, that their members generally live in all the fashions and gaiety of the age—attend the theatre—are found at assemblies and sinful parties—are profane and loose in their conversation—neither assemble for social worship, nor admit of religious conversation among them; the answer will be, infant sprinkling is the cause of all this—it has made them members of the church. Should it be asked, why are many of the clergy void of religion, and how came they into the sacred trust, and what led to their being selected as pastors? the answer is still the same—infant sprinkling is the cause! Should it be asked, why mere moral lectures, elegant diction, flowery language, correct composition, should be called gospel preaching by the hearers; when at the same time, human depravity has not been set forth—or the new birth and experimental religion insisted on—nor Christ hardly mentioned, much less the mysteries of his cross, and the completeness of his righteousness displayed—but on the contrary, a total ignorance of a work of grace on the preacher's heart, manifest to every spiritual man that hears him; the answer still is, infant sprinkling is the cause of all this; for if the church had not been corrupted by it, and the majority had feared God and loved religion, they never could sit under such preachers.

In the first ages, while believers' baptism was in practice, the churches were nearly pure; but no sooner did that desolating evil of infant sprinkling creep in, but in a very short time the face of the church was changed. Then a carnal clergy succeeded—then every abominable error took its rise, for a graceless clergy could do no less than err—then in a little time the clergy began to aim at worldly power and dignity—then the harlot of Rome became caressed and established, and this was her support—then a wicked clergy, under *pretence* of seeking God's honour, interfered in the *political concerns* of nations, and sowed discord among princes, and provoked the most cruel wars. Had church membership continued on the plan first established by

Christ, and had none been admitted to baptism but believers, or such as gave a credible account of a work of grace on the heart, the majority of the members in churches would have been such as feared God; and none of those evils would have followed. Infant sprinkling makes a carnal church; a carnal church only can be a *fighting* or *persecuting church*. Infant sprinkling and infant church membership, have laid the foundation for all the persecutions that have ever been practised by the church of Rome: had it not been for a carnal church, the fields of Italy, France, Spain, England, Germany, would never have been covered with *human gore*, by the *pretended* children of Christ. I ask, could a real christian church be a persecuting church? I know the answer must be, it cannot. But would the church of Christ ever have been so corrupt, had membership therein depended on a religious experience? It will—it must be conceded, that it would not. But was it not infant sprinkling that occasioned this religious test to be laid aside? and if it were, is it not to this dreadful evil all the consequences are owing?

Infant sprinkling, by corrupting the church of God, has made her a bloody, a persecuting church—is now that tie that binds church and state together on the continent, (for without it there could be no national church,) the present cause of ungodly and shameful persecutions. Infant sprinkling is that which in Europe has settled a numerous and licentious clergy, who having entered into the political schemes of their respective governments, have in return been saddled on the people to ride them to death, and are the cause of preventing the faithful preaching of the gospel there by others; so that *irreligion* prevails under the name of *established religion*, and no means can be used to remedy it, as the civil power is enlisted in its defence.

But to come nearer home. If infant sprinkling, and infant church membership were discontinued, and the ancient practice of receiving persons on a relation of religious experience were revived in general; then in a little time a complete separation would take place between the church and the world—churches would harmonize—an unconverted ministry would be banished—professors would not look so much like the world—the church would appear amiable—revivals of religion would be common, for the prejudices of infidels and others that now exist against the churches on account of their wickedness, would vanish—then christians would take a pleasure in God's house—then true church fellowship would be enjoyed—then the church would be the envy of men, and terrible to the wicked as an army with banners—then numerous families would not be confined to attend places of divine worship, to hear a man that has never known the way to heaven himself, has no acquaintance with

spiritual things, and therefore cannot teach them to others : and by that means thousands would not be deluded, who are now lulled to sleep by these worst of enemies to the soul.

Things must come to this ; the latter day glory will shortly break ; then infant church membership must be at an end, and already does it tremble to its base ; and the feeble efforts that are making in its support will prove ineffectual. But, brethren, lay aside a practice so pernicious in its consequences, and so derogatory to the honour and glory of God ; and remember your responsibility to the great Head of the church. Can you call that harmless, which has spoiled the beauty of the church of God, has deluged her with blood, filled her with errors, and which now makes thousands rest secure, under the idea that they have been brought into covenant with God, and made christians, while their steps are taking hold of hell.

ON THE MODE OF BAPTISM.

THERE is no part of Mr. Edward's performance more to be admired than what he says of baptizing ; i. e. that he " had been convinced more than four years ago, that immersion was not essential to baptism ;" and " though he had since that, preached several baptizing sermons, without saying a word about the mode ; yet the Baptists did not notice the omission, but would directly have observed it, had he omitted saying any thing about the subjects." This certainly leaves an indelible stamp of infamy on his character as a religious man ; for it is well known, that on uniting with the Baptists, he had professed to hold all their distinguishing sentiments ; and his remaining with them, must have been interpreted as a perfect coincidence between them in sentiment. He had renounced Pædobaptism *once*, from the pretence that he could not conscientiously continue in the practice of it : if afterward he was converted back again to his former faith, did he not owe it to his friends, and to the cause of God in particular, to own the change in his mind ? During the four years he had administered baptism as the Baptists do, yet at the same time believed others right in this particular as well as they, should he not, as an honest man, and as a christian minister, have endeavoured to convince his brethren of their mistake, and to have lent his aid to the opponents of the Baptists on that subject ? What reason sufficiently weighty can he assign for such criminal silence, when he might, in advancing his sentiments, as far as he knew, have brought the Baptists and Pædobaptists together on that head ?

One thing is manifest from his confession, that he has not a very *tender conscience*, but that he can make his religion *bend to the times*; and that the very same principle would have enabled him, in the time of persecution, to have accommodated himself to a false religion. For four years he was silent on the mode of baptizing!! Reader, a man that could temporise in religious things so long, cannot be that candid man he calls himself in his book; neither can you believe those reasons he assigns for leaving the Baptists are candid, as he affirms them to be. Query, Could not Mr. E., had it accorded with his interest, have disguised his sentiments for the whole of his life, as well as for four years? This is not an impossible case, for he does not condemn that conduct, nor does he say he ever repented on account of it; therefore it follows, that from real integrity he did not discontinue the practice.

While Mr. E. mentions that his brethren did not notice his leaving the mode of baptism untouched, he no doubt meant to impress the mind of his readers with an idea of their ignorance; or at least, that they were, in their opposition to Pædobaptists, led to act more from *party zeal*, or prejudice, than an honest attachment to principle. This was rather a compliment to them than otherwise, and shews, that they were not of a suspicious make, and had thought that Mr. E. was an honest man; in which, unfortunately for them, they had been deceived, and had quite mistaken his character. It is a just adage, that a suspicious mind evidences great *depravity of heart*. None are so easily deceived as truly honest men; nor could any one believe that a man who had pretended to search into the merits of the controversy between immersion and sprinkling, and who had declared himself entirely convinced of the truth of the former, and afterward to give evidence of this conviction submit to this rite; I say, no one could, under such circumstances, admit a thought, until conviction was forced upon them, of his insincerity. His new friends will not probably feel as secure of his attachments as he thinks they do, nor would it be in the least surprising to hear of his chopping about again; nor does it appear improbable, that his partiality for a national establishment which he has manifested so abundantly, will at last lead him to covet something in the gift of the mother church. If the Baptists did not suspect him, it was from their consciousness that the ordinance is so plainly revealed in the word, that they did not think any man would be disposed to call it in question, who had once dispassionately examined it; and such is the prevalence of the truth on that head, that Pædobaptists have been more puzzled to maintain their ground here, than when reasoning on the *subjects* of baptism, though their defeat in both is notorious.

I want language to express his effrontery, when he says, "It appears to me, that the Baptists are not so tenacious of the mode, as of the subjects of baptism." On what, sir, do you ground such an opinion? Did you ever, sir, see a Baptist author, that reasoned for the one, and neglected the other? You know that this is destitute of the least shadow of truth, nor can you furnish any proof of what you now unblushingly affirm; and give me leave, sir, to say, that your word is not to be relied on; for you have not acted the christian, or the gentleman, in this controversy. But you had a conversation with a Baptist minister, who told you, that the "mode of baptism, by immersion only, did not appear equally plain as the subject." If this be true, is the opinion of the gentleman you advert to evidence of the fact? Did the Baptists constitute that gentleman the organ of their sentiment, and are they guided by his views in this business? A Baptist told you so, and therefore all the Baptists believe so—wonderful logic! Who is that Baptist, sir, is it your dear self? I shrewdly suspect your veracity; and the farther I have gone into an examination of your performance, there has appeared so much duplicity and shuffling, and such unchristian misrepresentations of Mr. Booth, that by this time I can credit nothing you advance. That man who could give a mutilated account of the reasonings of an opponent, intending them to pass for the whole sentiment of the author—that can subdivide texts, split them into fractions, try to puzzle rather than lead to truth—that under a specious pretence of zeal for God, and the honour of his cause, becomes a detailer of error; I say, that all such a man declares to be true, on his own credit, is not to be received.

There is a sideway argument advanced by Mr. E. which is designed to shew, that words are not always to be taken in their strict and literal sense, but frequently in a qualified and restricted one. The argument will be this: 'The proper and obvious meaning of "*deipnon*," is, a feast or common meal. If this be true, I should be glad to know, whether a person who, in the use of that ordinance, (meaning the supper) takes only a piece of bread of half an inch square, and drinks a table spoonful of wine, which is neither a feast nor a common meal, and so does not come up to the *proper* meaning of the word, can be said to have received the Lord's supper?' The argument from this will be, that if a little bread, and a little wine, are called a supper, although the person has not fed to the full, may not baptism be something beside dipping, even if baptizing signifies to immerse? that is, may not a little water applied to the body be baptism, though the word *baptized* signifies to be immersed in water? There is in this argument a very great concession made

by the author against his will, that is, that taking a *little bread and wine* was a supper in an *improper* sense, and that sprinkling is baptism in an *improper* sense; and that if one is tolerated the other ought to be, and that if the one is rejected the other must be also. I thank you, sir, for speaking the truth for once; it is not your happy lot to do it often. Yes, sir, you are right, if sprinkling is baptism, it must not be so in a strict and proper, but in a contracted and qualified sense. But then, sir, here will lie your mistake, that there is no one instance of baptism being mentioned in any other than in its strict and unqualified sense; whereas the instance you bring will not apply, because when it is called a supper, there is something connected with the text which shews it was not to mean a supper in the usual acceptation of the word, but in a qualified sense only. When the command was given by the Saviour to partake of the supper, had he not said any thing which could make it evident a common meal was not intended, we then should act as in baptizing; as, in the last, being guided by the strict signification of the word, we should immerse, so in the first, we should have made a full meal, and thought he intended we should satisfy the cravings of nature. But while in the one case (that of baptism), he has ordered the thing to be done, without qualifying the sense of it; in the other he has not done so, but has qualified it. And as in the one case we are told to baptize, and baptize signifies to dip, and there is no instance where the word is used in a sense differing from its primitive meaning, and we in obedience do so according to its strict sense: yet, in the other case, when he commands us to eat of the supper, and we know that the word supper means a common meal, yet we know it does not mean so here, and that because there is something said about it, in which they widely differ.

To shew that a little bread and wine is called a supper, and is immediately distinguished from a common meal, I will quote the text: "For in eating every one *taketh before other, his own supper*: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not," 1 Cor. xi. 21, 22. The apostle declares, verse 20, "*This is not to eat the Lord's supper*;" and evidently points out where their mistake lay, in that they had considered it a meal to satisfy hunger, and to indulge in intemperance; but he now rectifies their mistake, and lets them know it was not a supper for the indulgence of appetite, nor even in an usual, but a qualified sense. Can our opponents shew any such authority for understanding sprinkling to be baptism, as we have shewn that a little wine and bread is called a supper?

But it was called a supper, not with reference to the body, but the soul ; and of the soul it may be said to be a common, or full meal ; for in the supper the soul feeds and feasts on Christ. Neither is it a light meal, but a satisfying one ; and therefore it may, in the strict sense of the word, be used, and the wit of Mr. E. all falls to the ground. But can he shew how sprinkling is as fully immersion or baptism, as we have shewn that the supper is a full feast or meal to the believer ? What becomes of his criticism ? He says that *deipnon* means, a full meal : be it so ; the supper is such in a spiritual sense to the believer, and the piece of bread of half an inch square, with the table spoonful of wine, were as just a representation of the sacrifice of Christ, as a much larger portion, and therefore answers all the purposes the other could ; by which the worthy communicant makes a full spiritual meal on faith's object, the blessed Redeemer.

We shall certainly object to the statement of Mr. E., that " All our knowledge of the manner of baptizing, must, at this distance of time from the first institution, be collected from the word '*baptize*,' the circumstances of baptism, and the allusions of scripture to that ordinance." He has, indeed, started fair ; but he does not conform to the premises laid down by himself. At one time, you shall see him pay no regard to apostolic example ; then you will see him introduce but two allusions to baptism ; and, finally, you will discern, that he is not by any means willing to let those places where dipping is expressly mentioned, be any guide to us. I am not altogether satisfied with his statement of the controversy, which is, to inquire, " Is immersion essential to baptism ? Or, in other words, is there no other baptism but what is by immersion ?" If the question were, is there such a thing as baptism, without the body being overwhelmed, or covered all over, then it would be a question that would strike at the root of this dispute. The quibbling of these gentlemen rests on the word "*dip, plunge*," which pre-supposes a person going into the water, and another putting him under it ; in opposition to which, they advance certain passages where there was not a going into the water, and yet the person or thing is said to be baptized : from which they raise their objection, that if a thing may be baptized without going into the water, or being put under it, which supposes the existence of a pool or stream ; then, why may not applying water to a part of the body only, be meant by baptizing ? In answer to this, it may be said, that although instances may be produced where a person or thing is said to have been baptized which has not been put under water, in a pool or stream ; yet no instance can be produced where a person or thing is said to have been baptized, which has not been entirely covered over with water,

or whatever element it was said to be baptized in. There are but two ways in which a person or thing is ever said to have been baptized, yet in both there is an overwhelming, or complete covering. The one is, by the person or thing *put into* the element, and *covered over by it*; the other is, the *element covering* over the *person or thing*: yet in both instances the same effect follows,—an *overwhelming*, covering, or burying. In the one case, the element is *passive* in which the baptism is effected, and the person or thing is the *active agent*: but in the other case, the person or thing baptized is *passive*, and the element is the *active agent*; yet in both there is an entire *covering*, or burying. The question, then, will be varied thus: Is there a single instance to be found, in the word of God, where baptism is spoken of, either by example or otherwise, where it does not intend an entire covering or burial? Or, can there be found a single Greek lexicon, or Greek author, (such excepted as have compiled lexicons since sprinkling has been in use, and have taken the meaning of the word baptize, from the practice of modern times) who, in using the word baptize, employ it so as to mean a partial, but not an entire covering?

Our opponents think they have done a great deal, and have entirely ruined our cause, when they prove that a person or thing has been baptized, when it has not been dipped under; but, contrariwise, the thing that covers descends on them. After all, however, they have done just nothing; because, in every instance they produce, there has been a complete overwhelming, and the only difference has been, that in some cases the person or thing baptized has been active, and in others passive: but in both, a burial or covering takes place. If they would do any thing to purpose, let them point out a single place in the Bible, in an ancient Greek author, or in Greek lexicons that have been compiled prior to the use of sprinkling, where the word baptize is ever used to mean “*sprinkle*, or *asperse*.” They will tell us, the word baptize is sometimes applied to pouring, grant it; but then it is such a pouring as buries or overwhelms the subject.

Upon the whole, this may be safely affirmed, that no one instance can be produced by our opponents where a person or thing is said to have been baptized, but that person or thing was completely overwhelmed, or covered; let the covering have been effected either by putting it into the element, or the element covering it. And all they can prove is, that, in some solitary instances, a person or thing is said to have been baptized by the element descending on it, and covering of it completely; though in most of the instances, where a person or thing is said to have been baptized, it was by putting it under the element.

Therefore, covering or overwhelming is essential to baptism, though dipping is not; for though dipping or immersing is essential to baptism, when the person or thing to be baptized is the active agent, and the element the passive; yet dipping is not essential to baptism when the person or thing to be baptized is the passive agent, but the element the active one: but, in both cases, a *covering* over, or *overwhelming*, is essential, for without that there is no baptism. From whence it may readily be seen, that a partial pouring, or a partial dipping, is never called baptism, unless it respects the part dipped, or the part poured on, which in that case is so called. In this last sense, the hand is said sometimes to be baptized, when the man was not; here the baptism is restricted to a part, and that as distinguished from the whole person. However trifling these distinctions may first appear to the reader, yet, in the sequel he will find they enter into the very heart of the controversy, put an end to several unmeaning cavils, detect the sophistry of Mr. E. and other Pædobaptist authors; and, at the same time, shew, that where the word baptize is variously applied, it invariably means the same thing (that is, a covering), though at first it may seem otherwise.

Mr. E. objects to the Greek word *bapto*, being introduced into the controversy; and as a reason for his objection, urges that "it is never used in scripture respecting this ordinance." Yet, lest this should have the appearance of cowardice (a thing not to be brooked by a man of his courage) he undertakes to make it appear, at least, that it is "a term of such latitude, that he who should attempt to prove, from its use in various authors, an absolute and total immersion, will find he has undertaken that which he can never fairly perform." He then gives instances of its various use, which we shall examine. But why should Mr. E. be so squeamish concerning this word? Is it because he does not wish to introduce foreign matter into the dispute, and intends to keep up to the first principles adopted in his setting out? No, this cannot be: for he has entertained us with a long harangue about female communion, though it is a subject in which we are both agreed. But the gentleman will not tell his true reason: he is so afraid of "lexicographers and common sense," that the very mention of them makes the blood freeze in his veins; and, suspecting that the word *bapto* may not be interpreted to suit him, he is determined to say as little about it as possible. This word is not so foreign as he would have us believe; but on the contrary, as he has acknowledged, that the dispute about the mode of baptizing must be settled by the meaning of the word baptize, to understand its meaning, this may be considered as the key: *bapto* is the root from which

these words *baptize* and *baptism* proceed. Now, if the root itself signifies to dip, plunge, bury, or overwhelm, then of course the words *baptize*, and *baptism*, which are mere derivations from that word, are to be explained by it. This is certainly the fact, and from hence arises the objection to consider it; for he was sensible, that tracing these words to their source would be at once to expose the weakness of his cause.

But how does he prove the great latitude given to the word? Does it mean to sprinkle, or asperse? Let him speak. It is, said he, applied to "the throwing of a person into the mire," Job ix. 31. This is indeed singular, for it is not so used; the word *mire* is not found in the text, but the words are, "Yet shalt thou plunge me into the ditch." Mr. E. had nothing to do, but to make a little alteration in the text, put the word "*mire*," instead of "*ditch*;" and as he hoped his readers would take his quotations for genuine, he knew that persons would think a burying in mud to be impracticable, and conclude it was a mere defiling a part of the cloathing which was intended. Could he not as easily conceive of the ditch containing stagnant waters, which is quite common, and a being plunged beneath them, an emblem of the foulness of Job's transgressions, and of their numbers, as *overwhelming* would more suitably express? I hope, however, that we shall not find his next quotations quite so imperfect, or we shall not thank him for his "*taste*" of them which he promised.

His *second* instance, is what he calls "a partial dipping," Matth. xxvi. 23. "He that dippeth (baptizeth) his hand with me in the dish." It is not said the man was *baptized* or *dipped* in the dish, but his hand; and this was true of his hand, as far as it was in the dish. Had the text said, the *man* was baptized, or *dipped*, in the dish, and then it should appear that only his *hand* had been so used; in that case, the baptism would have been a partial one, because a part would have been baptized for the whole: but when it is only spoken of the hand, and that was actually in the dish, how can it be called a partial plunging? But the baptizing mentioned is not to be applied to the hand, but to the contents of it; and when the hand is said to be baptized, it has reference strictly to the custom of the Jews at the passover *dipping* the unleavened bread and bitter herbs into the sauce, called *charoseth*; and it was into this that the hand dipped that unleavened bread, and those bitter herbs. This takes away all the difficulty, and fixes the sense entirely in favour of immersion, as the things in question were entirely buried in what the dish contained. To make it appear, that the baptism in question refers to these, and not the hand, you will see that the parallel text in Mark does not say the hand

was dipped, but simply, he that “dippeth;” manifestly referring to the things above mentioned: “And he answered and said unto them, it is one of the twelve that *dippeth with me* in the dish,” Mark xiv. 20. The custom among the Jews of dipping the unleavened bread is thus performed. See Gill’s Exposition of Matth. xxvi. 23. “The account Maimonides gives of it is, the *charoseth* is a precept from the words of the scribes, in remembrance of the day in which they served in Egypt; and how did they make it? They took dates, or berries, or raisins, and the like, and stamped them, and put vinegar into them, and seasoned them with spices, and brought it upon the table in the night of the passover; and he rolled up the unleavened bread and bitter herbs together, and *dipped them* in the *charoseth*.”

The *third* instance he produces is, that the word is taken to stain; and adduces in support of it Rev. xix. 13. “And he was cloathed with a vesture dipped in blood.” Surely Mr. E. must think his readers prepared to swallow any thing, when he produced this text to prove the word “*bapto*” signifies to stain; because the text does not say stained with, but “dipped in blood.” And though it will not be denied, that a garment dipped in blood is stained with it, yet it was not stained by *affusion*, but by an *immersion* of the garment in it. Had it been, as he insinuates, only stained, (which is not the case) still it would not have been in favour of sprinkling; because it was not a partial one, but such a staining as entirely covered the garment, by which the garment was indeed baptized, or overwhelmed with it; nor can he serve our cause better than to produce such texts. The translation plainly shews that the translators thought “*bapto*” meant to dip: perhaps they were not to be compared with Mr. E. for Greek learning.

The *fourth* is the case of Nebuchadnezzar, whose body “was wet, (baptized) by the dew,” Dan. iv. 33. “And his body was wet with the dew of heaven.” This passage, brought to prove as I suppose, that *bapto* may be taken to sprinkle, certainly is not in point, unless only a part of his body was wet, and then the word baptize applied to the whole man. This cannot be contested; for the whole body was exposed to the action of the dew, and was covered or overwhelmed therewith: and when it is affirmed his body was wet, it was not a partial, but universal wetting, such a wetting as extended over the whole body. Nothing will set this matter in a fairer light, than to shew from a celebrated traveller in those countries, that the dews were so copious, that persons or things exposed to them might be said literally to be baptized, or covered therein. See Maundrel’s Travels through Palestine, wherein he observes, that the “dew

was like rain, and that their tents were wet as if *dipped* in the water."

Mr. E. in his *fifth* objection to the word *bapto*, as always signifying immersion, carries us away to Homer, the Greek poet, who uses it thus: "The lake was baptized," he adds, "stained or coloured with blood." Is it not a little surprising, that a man who objected to the use of lexicographers to find out the meaning of words, should now refer us to a heathen poet? Where is Mr. E.'s consistency? Is it criminal in Mr. Booth to refer to human authorities, while his accuser, Mr. E., is at perfect liberty, nay, glories in the privilege of doing so? But the most strange part of the business is, that he does not quote the sober criticism of a prose writer; but avails himself of the flight of a poet—of poetic fable, where every thing is fiction, or where latitude is allowed to colour the most insignificant things, so as to make them appear of the utmost moment. This was the precise case with the passage referred to in Homer, who, allowing himself in high poetic colouring, represents the lake as entirely covered with the blood of a frog; which he calls baptizing the lake*. Neither does he lose sight of the original

* The following are specimens of poetic extravagance in Homer, in his battle of the *frogs and mice*, and plainly shew, that the Grecian bard by using the word baptize in the sense *to cover*, did but pursue the strain of hyperbole that pervades many parts of his sportive poem. I use the translation of Cowper, because more literal than that of Mr. Pope.

"Limnocharis* at Troglodytes† cast

"A mill-stone weight of rock."—

"Psycharpax‡"——"upheaving from the ground

"A rock that had incumber'd long the bank,

"Hurl'd it against Pelobates§."

It seems, that among these wonderful heroes

"There was a mouse, young, beautiful and brave,

"———like another Mars;

"He fought, and Meridarpax§ was his name,

"A mouse, among all mice without a peer."

This mouse in his fury vowed

"T' extirpate the whole croaking race."

Jupiter heard—he was amazed—he called to Pallas and Mars to quell

"With force combin'd the sanguinary chief;"

but Mars declined, for said he,

"Neither the force of Pallas, nor the force

"Of Mars, O Jove! will save the destin'd frogs

"From swift destruction. LET US ALL DESCEND

"To aid them; or, lest all suffice not, grasp

"And send abroad thy biggest bolt."

* The beauty of the lake.

† The crumb-catcher.

‡ A creeper into holes.

§ The mud-walker.

§ The scrap-catcher.

meaning of the word in this allusion ; for if he wished to be understood only as mentioning the sprinkling of the blood of an insignificant frog on the waters of the lake, the narrative would have been mean and contemptible in any poet, much more in a "Homer ;" but when he indulges in the latitude allowed him as a poet, assumes the wonderful, and makes the blood of the frog to *cover*, or *overwhelm*, and as a *consequence*, to stain the lake ; then it is, the reader admires the fertile imagination of the poet, while he is not deceived as to the real meaning. Every one knows, that such writers do not confine themselves strictly to the meaning of words ; in the same sense as a man uses the words infinite and eternal, to convey the ideas of a distant period, or something of magnitude : but such a critic as Mr. E. would deny existence to be infinite or eternal, because the words are applied figuratively to things that are not ; or assert, that infinite and eternal do not mean what they do, merely because applied to limited creatures.

His *sixth* and *seventh* instances, are no more in point ; for, granting that the face being smeared all over, or coloured, is by "*Aristophanes*" called a baptizing of the face, and that the hand pressing a substance containing a liquid, upon which pressure it suddenly bursts out and covers the hand, which by Aristotle, is called a baptizing : who does not see, that neither of these is a deviation from the strict meaning of the word, which is, to dip, or cover ? Aristophanes does not say the *man* was baptized, but his *face* ; and if the colouring was all over his *face*, which indeed he affirms, and that only was said to be baptized, how in the name of sense can it operate against the original signification of the word ? So also, in the last case, the *hand*, and not the *man* himself, is said to be baptized ; and when the liquid effusing from the substance covers it, or the hand is dipped in it, can it with propriety be said that this is a departure from the original sense of the term ? If, indeed, it had been affirmed that *these men* had been baptized, and afterward it had appeared, that the *hand* or *face only* was, then there would have been meaning in the objection of our opponents ; and that because, while the whole man was said to be baptized, a part of the man *only* was in reality. In that case, sprinkling might well

In perfect correspondence with this poetical wildness, with the blood of Pternophagus *

"The bank around was spattered,"

and when Crambophagus† fell, his blood overspread the lake ;

—"redd'ning with his blood

"The wave."

* *The bacon-eater.*

† *The cabbage-devourer.*

be deemed baptism. But it is objected, the word is taken to stain. It is so only in a *consequential* sense, as a garment dipped in blood becomes stained, and as a garment dipped in the juice of grapes is stained by the juice. Now, the *dipping* is the baptizing, the *staining* is a consequence of the dipping: so in the above instances, the substance covering the hand and the face was the baptism; but the staining was a mere consequence of that covering.

Mr. E., from hence, is wrong in his conclusion, when he says, "So various is the term *bapto*"—How various, sir? Does it not rather appear, that it invariably means to dip, cover, or overwhelm? But it means to "wet and stain." Not so, sir, in its primary, but only in a consequential sense; as a thing must of consequence be *wet* that is dipped in, or covered with, water; and as a thing must, as a consequence be stained, after it is dipped in, or covered over with a dye. You may indeed, sir, have been "sick," very "sick, in seeing Dr. Gill's strictures on those passages; but we believe your sickness originated in disappointment, that his solid remarks were not to be overturned by your sophistry, and that it was not in your power to blunt the edge of his weapons.

We shall now follow Mr. E. in his remarks on the word *baptizo*, which he admits to be a scripture term, and the meaning of which will be conclusive in this argument. His object is to shew, that this word is taken in different senses in scripture, and means to sprinkle, pour, and dip, and that all of them are alike called baptism. If he should succeed, we are indeed defeated; but let us see how he manages his matters. To prove the above, he refers to Heb. ix. 10. "Which stood only in meats and drinks, and divers washings, (*baptisms*) and carnal ordinances." Mark vii. 4. "And when they come from the market, excepting they wash, (*baptize*) they eat not." And many other things there be, which they have received to hold, as the washing (*baptizing*) of cups and pots, brazen vessels, and of tables." Luke xi. 38. "And when the Pharisee saw it, he marvelled, that he had not first washed (*baptized*) before dinner."

He then asks, "Is the word baptize used in these instances to express immersion only?" The reader may observe that the first instance proves it is not. The apostle plainly expresses the Jewish ablutions by the term '*baptisms*.' I might ask in return, how do the Jewish ablutions prove that immersion only is not baptism? Is there any place where any thing but an immersion is called baptism among the Jews? Why did not Mr. E. furnish us with some quotations where sprinkling, in the Jewish rites, is called baptism? Was it enough for him to say they were called "baptisms," and then infer its being done in a different

way, when he knew they were called "baptisms" not because done by pouring or sprinkling; but because done for different purposes, at different times, and in different elements, as a cleansing from ceremonial defilement—cleansing of the leper—bathing of the priests—dipping in blood?

Mr. E. says that Mr. Booth has granted that the apostle uses the term 'baptisms' in this place, to denote pouring and sprinkling as well as immersion," and adds, "a man must be very defective in point of modesty who will even attempt to deny it." This quotation from Booth is entirely false: he never granted, but his words are, "Were I to grant it." Does this gentleman talk of modesty, who can wilfully misrepresent an author? Any man may see, that granting what is here said to be granted, would be nothing less than to give up the argument.

"I ask," (says he) "whether immersion of the whole body was any part of the service?" Yes, sir, and to gratify you, I will take the liberty to place before you a few of those texts that relate to Jewish baptizings. "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall *dip* them and the living bird, in the blood of the bird that was killed over the running water," Lev. xiv. 6. Verse 8. "And he (the leper) that is to be cleansed, shall wash his cloaths, and shave off all his hair, and wash himself in water, that he may be clean." Verses 15, 16. "And the priest shall take some of the log of oil, and pour it upon the palm of his own left hand: and the priest shall *dip* his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger, seven times before the Lord." In these texts the bird and hyssop were to be dipped (*baptized*)—the leper was to wash (*baptize*) himself, and his cloaths; not a part of either, but the whole; not with, but in, the water, i. e. by dipping each in it. In the two last verses three actions are described, and each of them as distinct from the other, and entirely different: 1. *Pouring* of the oil on the hand. 2. Then dipping (*baptizing*) his finger in the oil. 3. Then *sprinkling* the oil seven times before the Lord. Will any one after this, pretend that pouring, sprinkling, and dipping are one and the same thing?

The Jewish baptisms of which he speaks, and asks if they were by immersion, are called bathing, a term foreign either from pouring or sprinkling, "He shall bathe himself in water," Lev. xv. 5. and in verse 7. "Shall wash his cloaths, and bathe himself in water." This command is repeated in the same words, to persons in different circumstances of ceremonial uncleanness, in verses 11. 13. 21, 22. 27, and in chap. xvi. 26. 28. and in chap. xvii. 15, 16.; also in Num. xix. 7, 8. 19. Surely a man will not be deemed "void of modesty" after

exhibiting such evidence that Jewish baptisms were an immersion in water; nor can any thing better express it, than the words *dipping* and *bathe*, both of which are applied, and no other, unto them. An objection may be raised here that the flesh is said to be cleansed "by the blood of bulls and goats," *sprinkling* the unclean, that is, the leper, and that therefore sprinkling was a washing from spiritual uncleanness. To this it may be answered, that this sprinkling was not the whole cleansing, but the party was to bathe or immerse (baptize) himself in water, which was a finishing of the ceremonial rite, "For an unclean person they shall take the ashes of the burnt heifer of purification for sin," Num. xix. 18. Verse 19. "And the clean person shall sprinkle upon the unclean, and on the seventh day he shall purify himself, and wash his cloaths, and *bathe* himself in water; and shall be clean." I hope the gentleman is now answered to his satisfaction, that Jewish baptisms were immersion.

The instance he produces of the "Pharisees washing (baptizing) before meals," does not prove that sprinkling is baptism, nor yet pouring, since it is such a pouring as *buries* the body beneath it. Those passages are produced to raise a doubt in the reader, that the pharisees should always bathe their whole body in water before every meal; and the inference that is wished to be drawn seems to be, that the *hands only* are intended, agreeably to that text, Mark vii. 3. "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders;" and that, as the Pharisees are said to baptize when they come from market; whereas, nothing more is intended than a mere washing of hands: so they infer, that to baptize does not intend an immersion of the whole body. This mistake is founded on the supposition, that the same thing is meant in both texts; whereas, in Mark vii. 4. where they are said to baptize when they come from market, this baptizing was really the whole body; for this they did when they returned, supposing they might have touched some unclean thing, and therefore did bathe the whole body when they came from market; but only *baptized* or washed their *hands* before they eat; so that for want of this distinction the absurdity exists, and the moment the distinction is made, there is no difficulty in supposing they washed, or baptized their hands always before eating. See Gill's exposition of this text, and his quotation from Maimonides. "Washed in a laver, which holds forty seahs of water, which are not drawn, every defiled man dips himself, except a profluvius man, and in it they dip all unclean vessels, as cups, pots, and brazen vessels." This is the testimony of a Jewish author concerning their own customs, and will weigh

more in shewing how they baptized, than the mere vague opinions of Pædobaptists.

Baptizing of the hands before eating, is surely no very difficult thing to conceive of, and that washing of hands is performed by *a dipping of them in water*, every day's experience proves; yet even if it were by pouring, it is such a pouring as covers over, or immerses the hands, and may well be called a baptizing or overwhelming in water. As to what Mr. E. says, that dipping is but the means, and washing, or baptizing, the end, it is but a mere quibble; because the dipping is the baptizing, and the washing a mere consequent of dipping; and when washing is called baptizing, it is only so called as it pre-supposes *a dipping* or *overwhelming* in order to a washing or cleansing. That the hands when dipped or overwhelmed in a bason, in order to wash them, and pouring water over them so as to overwhelm or cover them, is a baptizing of them, will not be disputed, because that in both cases there is an overwhelming, and therefore a baptism: but how this can serve the cause of sprinkling, is hard to say; for it is not pretended that they sprinkle so as to cover or overwhelm the body. The question is, did the Pharisees in washing (baptizing) their hands, so wash them as to have every part completely covered over with water, whether that was performed by dipping or pouring? If they did, then a second question follows, which is, do our opponents so baptize, so as to overwhelm or cover the whole body with water? If they do not, then they do not baptize in the same sense as the Pharisees baptized their hands. Therefore, were we willing to admit (which is not admitted) that to baptize is to pour; yet, as the pouring was such as to cover the whole hand, still the concession would not benefit the Pædobaptists; because they do not so pour, or wash, as extends to the whole body; but this the Pharisees did to their hands. The question, "Did the Pharisees marvel, that our Lord did not baptize himself before dinner," I deem an impertinent one; because Mr. E. well knew, that the baptizing before dinner related only to the hands, and it was that which occasioned him to marvel that he eat without washing his hands before dinner, (not his whole person) and he well knew that baptizing of the body, was resorted to only after coming *from market*, or from among a great concourse of people, when they supposed some ceremonial defilement might have been contracted.

The third question resorted to is, whether it is likely that the Jews immersed their cups, pots, brazen vessels, tables, and beds? There can be no difficulty in believing that all of them might have been thus immersed, the bed excepted. Yet even this objection he has removed himself, by admitting that

the beds alluded to, were a kind of seats, or couches, on which they lay at their meals. The whole objection is the improbability. What, is it not likely that they dipped their cups and pots into the water? and is it inadmissible that a table, or bench, should thus be immersed? A man must be sorely pinched indeed, when he is obliged to resort to such preposterous surmises. But he says, "no creature living can determine how they were washed, (baptized) whether by sprinkling, pouring, or dipping." All he means to say by this, is, that there were different ways of washing; yet he admits they were so washed as that every part of them had the water applied. What a miserable defence would this be of sprinkling, when not an hundredth part of the body has the water applied! But let a Jew speak of their customs on this head: "A bed that is wholly defiled, if he dips it, *part by part*, is pure; again, if he dips the bed in it (the pool of water) although its feet are plunged into the thick clay, it is clean. A pillow or bolster of skin, he must dip them, and lift them up by their fringes." I will only add here, that while Mr. E. has endeavoured to convey an idea, that the word baptize may mean to wash, sprinkle, or pour; yet he has not dared to assert, that it is such a wetting, sprinkling, or pouring, as was partial; but admits it extended over the whole person or thing; that being the case, an entire wetting is baptism—nothing short of it is so called: but if there must be an entire wetting of the body, we are not at a loss to know how our Pædobaptist friends would perform it, if reduced to the necessity; they would, instead of sprinkling, resort to the eligible way, which is dipping the person under the water.

By the circumstances of baptism, which he next proposes to examine, he means the custom of resorting to rivers. However he is disposed to undervalue this evidence of immersion, yet he cannot but confess, that the resorting to rivers does countenance the practice. Yet he seems disposed to weaken this evidence, by affirming that there were instances of persons being "baptized in houses, and cities, where no rivers were—that there was no place for change of garments—no mention made of such change, though in two other instances there is such mention made, as of Christ laying his garments off when he washed his disciples' feet, and the men laying down their garments at Saul's feet—from the Greek prepositions, which, he says, are indeterminate as to their sense." That the jailor was baptized in the house, is not true; for it is said, he brought them *into the house* after his baptism, which he could not have done, had he not been out of it when the ordinance was performed: "And when he had brought them *into his house*," Acts xvi. 34. Neither was Lydia baptized in her house; for,

after her baptism, she constrained them to come into her house, saying, "Come into my house, and abide there, and she constrained us," Acts xvi. 15. It was at the city of Philippi, that both Lydia and the jailor were baptized. In verse 13, we learn there was a river, by the side of which certain persons resorted for prayer, and it was there the Lord opened Lydia's heart; and for her baptism and that of the jailor, here was a suitable place, and no doubt they were baptized therein. It is therefore destitute of all proof, that any were baptized in a house; and if it had been otherwise, it would not have been against immersion, as the use of *cisterns* and *baths* were common. It is in vain to plead this as a presumption in favour of sprinkling.

Nor does it appear, that John might have chosen a river for the sake of *convenience*, if immersion was not necessary; and that, because a very little water would have sprinkled thousands, if that had been baptism, and it would have been madness in him to put the people to the great inconvenience of attending him to the wilderness, if the ordinance could be performed at their homes. That they were not immersed he seems to think likely, because no mention is made of their putting off their garments, and he thinks there were no accommodations for dressing and undressing. What conveniences there were for that purpose, is hard for Mr. E. to say: but, surely, if we are at liberty to draw conclusions, the most natural would be, that as they left their houses to attend John's ministry in the wilderness, they were careful to take change of raiment, provisions, and a tent to dwell in; for it is not supposable, they would abide under a scorching sun in the wilderness. At any rate, it is the work of Mr. E. to prove they had no such conveniences.

As for his asking, why no account was given of their putting off their garments, the reason is very plain, because they went into the water *with them on*, (unless he thinks they went in without garments); and the administration of the ordinance had nothing to do *with the change of the garment* any way; much less, as that change took place *after* its administration. He is quite out of his way, when he adduces the instance of Christ laying off his garment, and of the men who stoned Stephen, laying theirs at Saul's feet; because these are not parallel cases; for there is no change of apparel made mention of in either of them; nor yet did they lay off all, but only a part of their garments, "*their upper one.*" Besides, their laying off of their garments was significant, and was necessary to perfect the narrative, without which the narrator could not transmit to us the most important information: but their change of apparel was no way connected with the right administration of that ordinance, nor was the relation of that needful to shew what

was done, or any act of humility or virtue. But in Christ uncovering himself, was seen the assumption of *servitude*, putting himself *lower* than the disciples, and setting them an example; and the men laying off their *upper garments*, and Saul's taking charge of them, was to shew how *heartily* the first entered into the business of stoning him, and how *intent* they were upon it; while the latter discovered *the willingness to Paul* to be an accessory—the pleasure he felt in seeing it—and his hardness of heart, and all as a contrast to his future conversion.

Mr. E. deals not only disingenuously, but also unjustly, in his remarks on Greek prepositions; for he says, *en* and *eis* mean, "*towards, near,*" and not *into*; and that *apo* and *ek*, very often signify "*from,*" and not *out of*. How is it, if the instances are so abundant as he here insinuates, that he has only furnished us with one, John xx. 4, 5.? I would ask him whether those prepositions are *most generally* used in the sense he means, or whether they are not used *generally* to signify *into*, and *out of*; and whether the instances are not exceedingly rare of their being used in the sense he speaks of? The truth is, that where these prepositions occur in the sense he speaks, the instances are very few, perhaps not one to twenty times they occur in the other sense; so that instead of its being the current sense of the New Testament, it is entirely the reverse.

I will now demonstrate, that if the words which are interpreted *into*, and *out of*, only meant "*near,*" or "*from,*" the word of God would be unintelligible and absurd. Matth. viii. 5. "Jesus entered *into* Capernaum." Did he not go in it? was he only at the walls? Matth. ix. 1. "He entered into a ship." Did he only go by or near it? Matth. xxiv. 38. "The day that Noah entered *into* the Ark." Was Noah only near, or by the Ark? Luke viii. 34. "The devils entered *into* the swine:" but if what Mr. E. says is true, they were only near them. "The herd ran violently down a steep place, *into* the lake, and were choaked:" but how were they choaked in the lake, if they only went by the side of it? John xviii. 33. "Pilate entered *into* the judgment hall." Was he only by the side of it? Rom. v. 12. "Sin entered *into* the world." Did sin only come to the side of the earth, or near it? Yea, by that rule of interpretation, Christ has not gone to the right hand of his Father: "For Christ has not entered *into* the holy places made with hands; but *into* heaven itself," Heb. ix. 24. Is it, indeed, true that this word "*into,*" means only *by*? then Christ is not in heaven. The reader will here see what an awful business Mr. E. makes of it; for these words "*into,*" are the *en*, and *eis*, which he says mean *near*, or *by*. In like manner *apo*, *ek*, or *out of*, if they mean "*from,*" then these texts that follow are absurd. Matth. ii. 6.

“And thou, Bethlehem, in the land of Judea, *out of* thee shall come a governor.” Did Christ come only from the side of Bethlehem? Matth. xii. 34. “*Out of* the abundance of the heart the mouth speaketh.” Are words only from the side of, or by, the heart? James iii. 10. “*Out of* the same mouth proceedeth blessing and cursing.” Do words only come from the side of the mouth? Mark v. 8. “For he said unto him, come *out of* the man, thou unclean spirit:” but the devil must only have been by him, and not in him, if what Mr. E. says is true. You see, my brethren, how ridiculous is the interpretation of this man, when he would make you believe that “*out of*,” only intends “*from*.”

But why do Pædobaptists alter the translation? Can they not defend their system without doing violence to the word of God? Surely they may be content with a translation that has been done *not by Baptists*, but by the advocates for infant sprinkling! That it may appear, that coming to the side of the water, without going into it, was not intended by the words, it is said, “They came *to* a certain water;” then it is immediately added, “They went *down into*” it; but if *epi* and *eis*, in both places, mean only to the side of the water, it would be foolishness; for then it would stand thus: ‘They came *unto* a certain water, and they went *to* a certain water.’ The folly of which will be sufficiently manifested, by reading the text itself; Acts. viii. 36. “They came unto a certain water.” Verse 38. “And they went down both *into* the water:” but if the word ‘*to*,’ and ‘*into*’ means the same, then they came to it, and went to it, which is tautology and nonsense.

That the circumstance of administering this ordinance in rivers, is a strong presumption in favour of immersion, is strengthened by a great variety of corroborating texts; particularly where it is compared to a burial, as it is expressive of Christ’s sufferings—of the passage of Israel through the sea, and the deliverance of Noah in the Ark; all which cannot be expressed by any thing else than an immersion in water. In one passage, the reason assigned for going to a river was, because there was *much water* there; “John also was baptizing in Enon, near to Salim, *because* there was *much water* there,” John iii. 23. Our opponents feel the force of this passage, and have attempted to evade it, by saying, “in the original it is *many waters*,” that is, many little streams. This will avail them nothing; for we have as much right to assert they were many *large streams*, as they have to call them little ones: but many waters, in the scripture sense, signifies a great body of it, and with reference to the noise of waters falling in cataracts, is compared the voice of God, Rom. i. 15. “And his voice as the sound of *many waters*.”

How mean, and low, would this comparison be, to compare the voice of God to *many little rivulets*, whose murmurings can scarcely be heard! but how expressive is the figure, when the stunning noise occasioned by the *fall of rivers*, and which can be heard at the distance of many miles, is made the emblem of God's majestic voice! "I will show unto thee the judgment of the great whore that sitteth on many waters," Rev. xvii. 1. Here many nations are called many waters. Verse 15. "And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues." Would not the image be mean indeed, if many *waters* meant only little rivulets? I ask then, why did the inspired writer assign as a reason for John's going to Salim, 'because there was much water there,' if much water was not necessary to baptism, or if sprinkling would have done? Their going *into the water*, and coming *up out of the water*, are unmeaning things, if immersion is not intended; for no just reasons can be assigned that they should go in at all, if an immersion was not necessary.

After all their twistings and turnings, the Pædobaptists must know, that these are mere evasions; and that when, like Mr. E., they say it cannot be known from their going down into the water, that they were immersed; at the same time, their inward conviction is to the reverse. The effrontery of Mr. Edwards is unparalleled, when he says, "neither the term baptize, nor the circumstances of baptism, determine any thing about the mode." It would seem from him, that the scriptures were deficient to direct in this ordinance, and that we are left wholly to conjecture what is our duty: neither the baptism of Christ—that of the eunuch—of those baptized in Enon—going into, and coming up out of the water; all, all these are nothing to him—they weigh not any thing to determine our conduct. And what seems as strange as any thing else, is, that though he has not pretended, in his whole book, to say that baptism was a partial washing; but in more than one place, very strongly suggested it was an entire or universal wetting (though he contended it was not always done by dipping), that he could do no less than admit, that it seemed to be a strong presumption, that this attendance at rivers was to perform this general wetting with more convenience.

Mr. E. now proceeds to what he terms "the Baptist allusion" in favour of immersion, Rom. vi. 4. "Therefore we are buried with him, by baptism into death." On this text he argues, that if it is an allusion to the mode of baptism, the Baptists must certainly be wrong, and all others, though he thinks the papists come the nearest to truth. He observes, that on our principles

the mode must be threefold, a baptism “into Christ—into his death—into his burial;” that his life must allude to the mode, so also must his death and his burial: from which he observes, “The papists in using salt, spittle, and oil in baptism, prefigure his life; the church of England uses the cross to prefigure his crucifixion, and the Baptists immersion, to signify his burial; and he infers that all three together would make the allusion complete.” As to what the church of England and the papists do in this, we are not concerned; nor do we know, or care, whether these were the reasons that induced them thus to act, or not: but it is very easy to see, that Mr. E. does not know how to evade the force of this passage, and that his whole drift is to laugh this text out of countenance. If the allusion is simply to the death and burial of Christ, and baptism does represent this in the text, he could not but perceive that sprinkling was ruined, it not answering to a burial. But what was to be done in this case? Nothing could now be done but to disfigure the passage, by making it say what it does not; that is, that we are baptized into the “life of Christ”—into the “death of Christ”—into the “burial of Christ;” and so make three distinct allusions in the text, instead of one. There is not in the passage any thing said about baptizing into the life of Christ, nor yet into his burial. These were his mere assertions, destitute of all foundation, and were as wanton an abuse of the scriptures as he could well be guilty of. All that the text says, is, that we are baptized into his *death*. The reasoning of the apostle is, that Christ in his death represented his people, and that they were considered present in Christ; so that when he was crucified, verse 6, they were viewed as crucified—when he was dead, they were so in him—when he was buried and rose, they were also buried and rose with him: now, says he, he that is dead is freed from sin; and on this is founded the question in the 2d verse, “how shall we that are dead to sin, live any longer therein?” The whole meaning of the passage then is this: ‘Brethren, you have been baptized into Christ; that is, you have put on Christ in a profession, whereby you declare your union with him; then remember that you in this public act was baptized into his death, (you were then considered dead to the world, as he was actually when he left the world) and as an expression of your deadness to the world and sin; and, as Christ after his death was buried in the tomb, of which his baptism was a figure; so you also, to signify your death to the world and sin, have been buried in baptism, in which you have fellowship with Christ in his death and burial.’ Indeed, the inference is a very natural one; “You have been baptized into Christ’s death, and if it is not fit a dead man should be on the earth and concerned about human affairs and follies,

but is to be buried out of sight, as one that has nothing to do with these things, so you, as “*dead*” men, have been “*buried*” with him by baptism, hereby signifying your unconcernedness about human affairs.” There is then but one allusion in the text; and that is, to the burying of one that is dead: this burying is said to be done in baptism, and from hence it is readily seen, that baptism is a covering over in water, as a dead man is covered over in the earth; and as Christ was buried in Joseph’s tomb, so believers were said to be buried with him by baptism, signifying their union with him, and fellowship therein. What then becomes of sprinkling? Is it a burial? That their baptism was designed to represent their fellowship with him not in his life, but in his death and resurrection, it is added, “That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” It means, as a dead man is buried, in consequence of death, so have you, being dead as to the old man which has been crucified, been buried in baptism: but as Christ rose from the dead, so have you risen from the grave of sin, and as in baptism you were buried, and afterward rose out of your watery grave, all which is expressive of Christ’s burial and resurrection; so also is it, of your own death to sin, and resurrection with him to newness of life.

Mr. E. contends, that as, in verse 5, a planting in the likeness of his death is mentioned, this must be baptism also, if our ideas of the text are true; and then it would make in favour of sprinkling, rather than immersion; for as a tree planted is not entirely covered with the earth, he thinks this will make nothing in favour of immersion, but the contrary. This argument is certainly an ill chosen one for him, because he ought to remember that other things besides trees may be planted; and that seeds of different sorts may as readily be planted as trees. Is the planting here expressive of baptism, and does this planting refer to the death of Christ? Then Christ in his death and burial is not compared to a *tree* planted in the earth which is not entirely covered; but to a *grain of corn* cast into the ground, and *buried* in it, which is the cause of its vegetating. See John xii. 24. “Verily, verily, I say unto you, except a corn of wheat fall *into* the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” This corn of wheat (Christ) falls *into* the ground, not *on it*. Is then, the burial of Christ intended by this? If so, does it not represent immersion, and immersion only? It is truly diverting to hear Mr. E. decide the controversy in favour of the planters, (or sprinklers) as he calls them: surely Christ’s burial in the heart of the earth will make nothing in favour of such a practice.

We shall now attend to what he calls the *Pædobaptist allusion*; and, if I am not mistaken, we shall find it as unfavourable to his scheme as any thing he has advanced. I am indeed surprised, that as he introduces the baptism of the Holy Ghost into the controversy; he did not use it as some of his brethren have done of late; that is, to insist upon it, that when believers are said to be buried with Christ in baptism, that *water baptism* was not intended, but the baptism of *the Holy Ghost*, and by that means at once rid themselves of the two texts that gave Mr. E. so much trouble. He says, that “the two are called by the same name;” i. e. the baptism of the *Spirit*, and *water baptism*: True. “That the mode of communicating the grace of the Holy Spirit to the soul, and that of applying baptismal water to the body, are viewed as corresponding with each other.” This is partly true, and partly false: True, as the baptism of the Spirit is an emblem of water baptism; but false, when the baptism of the Spirit is confounded with regeneration. Our opponents say that baptism is an outward sign of inward spiritual grace; and our author makes this spiritual grace to be the baptism of the Holy Ghost; but if so; John baptized persons who had it not, but speaks of it as a thing to come; so that it seems, baptism was not administered to signify that the person had been baptized with the Holy Ghost. “I indeed baptize you with water—he *shall* baptize you with the Holy Ghost, and with fire,” Matth. iii. 11. It is unparalleled stupidity; indeed, to speak of the baptism of the Holy Ghost and regeneration, as one and the same thing; when they are as wide apart as the poles. Millions have been regenerated, or born of the Spirit, who never were baptized of the Holy Ghost. The first work is done by the Spirit to prepare the elect for fellowship with God here, and the enjoyment of him hereafter; the other was granted to the *apostles*, to fit them for the ministry—to work miracles, and speak with tongues, for the confirmation of the gospel. It is manifest, that John speaks of the baptism of the Holy Ghost as a thing that had never yet taken place, but as something to be done in future; “He (Christ) *shall* baptize you with the Holy Ghost and with fire,” Matth. iii. 11. So also Jesus spoke; Luke xxiv. 49. “Behold; *I send* the promise of my Father upon you; but tarry ye in the city of Jerusalem *until* ye be endowed with power from on high.” See also Acts i. 5.

Now, if no man is regenerated, but he that has been baptized with the Holy Ghost, then it follows, that none were renewed persons *before John's time*—that true religion never existed until after the *resurrection* of Christ, (for the baptism of the Spirit was never given until after Christ rose from the dead). Yea, on such principles it would appear that the apostles were

not renewed persons, until after Christ rose from the dead. But are any disposed to receive such monstrous things? See John vii. 39. "But this spake he of the Spirit, which they that believe on him *should receive*: for the Holy Ghost was *not yet given*; because that Jesus was *not yet glorified*." John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father *will send* in my name, he shall teach you all things, and bring all things to your remembrance." Now let me ask, What was this Spirit that had not yet fallen upon them? and what the Comforter that had not come, and that because Jesus was not glorified? Was it the regenerating operations of the Spirit, and that one and the same thing with the baptism of the Spirit? If so, the Holy Ghost had not come until after Christ's resurrection—all before that period were unrenewed men, and that even up to Adam's time, and all that died in that state were not saved, unless they were saved in their sins! There is no way of getting out of all this, but to acknowledge, that the baptism of the Holy Spirit consisted of gifts, and not grace; and that it was peculiar to the times of the first introduction of the gospel, for its confirmation, and ceased with the apostles; because speaking with tongues, and working miracles did cease with them. Besides, Paul asks, "Received ye the Holy Ghost *since ye believed*?" Acts xix. 2. Here the receiving the Spirit is after believing; but can an unregenerated man exercise faith?

Well then, all Mr. E.'s fine Pædobaptist allusion is at once spoiled, and it is no allusion at all. His wish was to make water baptism a sign of a baptism within—then, to make that inward baptism the baptism of the Holy Ghost; and then, thinking he could make it appear that the baptism of the Holy Ghost was sprinkling, he could have a good Pædobaptist allusion: but how he could call it a Pædobaptist allusion is wonderful, unless he means to make it appear, that all infants are baptized with the Holy Spirit, and are to be baptized with water as an evidence of it. Had he indeed said it was a good *Baptist* allusion, he would have been about half right.

Mr. E. seems to be in raptures with half a dozen texts of scripture, (were they in his favour well he might) and says with great flourish and parade, now I'll bring my 'lexicon', "a lexicon worth more than five hundred." This word "*lexicon*" seems to have haunted him like a ghost; he cannot yet forget Booth's lexicographers. But, pray sir, what has put you in such a good humour? I think I hear you say, Good humour! Reason enough I have for it. There are six, no less than six scriptures, and all, all of them for infant baptism! May not a Pædobaptist be merry indeed, when he can bring scripture for baptizing? Well, sir, let us have them. Here are the scriptures

that will prove that rantizing, or sprinkling, is baptism. The baptism of the Holy Ghost is thus described : Acts xi. 33. To shed forth. Acts i. 5. To come upon. Acts xi. 15. To fall upon. Acts ii. 17. and x. 45. To pour out. Well, sir, and what have you gained by all this ? Was this Spirit shed forth and poured out only in drops like rain ? No. Did it fall upon, and come on them, only so as to give them a sprinkling of it ? You seem, sir, to fancy the Holy Ghost coming on the apostles like a little stream, and running down one side of them, leaving the other side untouched ; so mightily in love are you with that beautiful metaphor of yours, when you had the Jew baptizing his “ *hands at a cock*,” that now to be sure the Spirit must descend on the apostles in the same way. Tell us, Mr. Edwards, was there no more of the Spirit shed or poured forth on the apostles than you would pour on an infant’s face ? Come, sir, do not start at the question, for you call this the Pædobaptist allusion. If sir, you are not too much offended with my freedom, I will undertake to find you a measure to ascertain the quantity : it was no less than what *filled all the house*. Query, Do Pædobaptists baptize in a *house full of water* ? “ And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled *all the house* where they were sitting,” Acts ii. 2. Here, then, we have the quantum : the Holy Ghost by his influence fell on them so as that the whole house was filled ; and being therein, they were completely buried, overwhelmed, immersed in that sacred influence. But Mr. E. denies this, he says it was mere sound that filled the house, a mere echo ; but this is not true ; it is not said, “ a mighty wind—a sound,” filled the house ; but the Holy Ghost ; who, *as a sound, like a mighty wind*, he in his coming rushed *like the wind* for its swiftness, and sounded like a mighty wind that creates dread in those that hear its roar. Take notice, brethren, it was not a wind, a mighty rushing wind ; but “ *as* ” one—something that resembled it in the noise and swiftness of its coming. Mr. E. cannot bear to think that the baptism of the Spirit was something outward, as well as inward ; but wishes to make it altogether an inward thing ; and that, with a view to avoid all the consequences that would arise from the house being filled. But the very words he quoted, “ *shedding forth*,” “ *pouring out*,” fully imply the very thing he wishes to avoid. But to leave you without any doubt, that that which filled the house was the influence of the Spirit, and not a mere “ echo,” or a “ rushing wind,” as he affirms, I now produce this following text, with reference to the baptism of the Holy Ghost ; where, instead of its being an inward thing altogether, it is said expressly to fall “ upon,”—take notice, “ fall upon ” the parties ; and it is further said, in that text, it fell just

as it did on the apostles at the first. "And as I began to speak, the Holy Ghost *fell on them, as on us at the beginning,*" Acts xi. 15.

Are you pleased, sir, with your Pædobaptist allusion? Do not, sir, bring the baptism of the Spirit to justify sprinkling after this; but if you will have this to be the pattern, come up to it fully, and do not do it by *halves*, or rather by an hundredth part only. You have told us, sir, that pouring is baptism: but here you have a full view of what kind of a pouring is so denominated; not one that partially wets, but that which wholly overwhelms, and that literally buries the subject. If you choose to place your candidates in a bath, or room, and then pour water on them in the name of the sacred Three, until they are overwhelmed or buried therein, as the apostles were at the day of Pentecost; we admit that such a pouring is indeed baptism, but still we must insist upon it, that you despise the authority of Christ. And, certain we are, that if such a pouring only as overwhelms, is at all a baptism, and our opponents must practise it thus, we should soon see them admire the Baptist method of dipping the party, and we should hear no more about baptizing by pouring. I insist the more on this remark, because I have observed, that in all the writings of Pædobaptists, while they have laboured much to prove that to *wash* and to *pour* is called baptizing: yet not one of them has pretended to affirm, it was not such a washing and pouring as covered the subject entirely. Now were we to grant that is its meaning, yet, after all, they have done nothing, unless they prove that a partial wetting, or washing, is called baptism.

The concluding remarks of Mr. E. are, that "*baptizo* means washing only, but not any mode of washing: it means neither dipping, pouring nor sprinkling; for these are only different ways of washing." The reader will not lose sight of this, that he has not condescended on being sufficiently explicit, in letting us know what he means by washing, whether it is such an one as extends to every part of the subject, or whether it is partial. Will he say a garment is washed that has not been wet all over; or is it consistent to say a garment is washed, when in reality only a part of it has been so served? I imagine that our Pædobaptists would mightily complain were their sentiment of washing reduced to practice in civil life, and our reverend clergy appear in public with their linen only sprinkled. We hope the ladies will *avail themselves of this exposition*; for, as gentlemen of the cloth roundly assert that sprinkling is *good washing*, how comfortably might the tender sex get through the business of cleansing apparel, and especially theirs; and we should not hear them complain of chafing their hands until the blood was weeping

through the skin. But, gentlemen, let us propose to you a question, You are called upon to administer baptism; this you say means, to wash, neither have you pretended that it is a partial washing: you proceed, and take a little water in your hand and apply it to the face of the subject, and immediately add, I wash thee—I baptize thee. *Did you wash that child, or only a part of the child?* If the latter, which is certainly the case, did you not in this instance speak false? Yea, and did you not do it in the *name* of the Lord, and in his very house, and, what is more awful, declaring it was by his *authority* you did so? Now, to what purpose is it for our opponents to be repeating, “baptism signifies to wash—pouring is called baptism,” when at the same time they dare not deny, that it is only such a washing as embraces the whole of the subject, and such a pouring as completely overwhelms the party; and when in their pretended baptizing, they neither conform to the one, nor the other?

Mr. E. is indeed right, when he admits that *rantizing* is as different from *baptizing*, as *sprinkling* is from *washing*; there is just such a difference, for as a garment is not washed that is only sprinkled, so neither is a man baptized, that has only been rantized, or sprinkled. But he adds, “The word baptism is used in scripture, where pouring is evidently intended; while it cannot be proved that it is ever used, where immersion is intended.” It is very remarkable, that Mr. E. has never, in his whole book, attempted to prove that sprinkling is called baptism, and yet here he has the effrontery to declare it is manifestly used in scripture in that sense; I would recommend the reader to go over his book carefully again, and see if this is not the case. He does give a hint, and but one, when he says the leper was cleansed with the sprinkling of the ashes of an heifer, and when he makes the apostle to the Hebrews call this one of the “divers washings, or baptizings:” but then the leper had to wash his cloaths, and his flesh, after this sprinkling, before he could be clean; and it was this washing, and not the sprinkling, the apostle calls one of the Jewish baptisms: “And he shall wash his cloaths, also he shall wash his flesh in water,” (not with water) “and he shall be clean,” Lev. xiv. 9. Is it not, then, the most barefaced wickedness in him, to say sprinkling is manifestly called baptism? Neither has he brought but one text to prove that *pouring* is called baptism, and that one is the baptism of the Holy Ghost; yet you have seen that it was such a pouring as *filled the house* in which the apostles were, and in which they were truly *immersed*, and not merely sprinkled. But had he been intent on proving what he has said to be false, “that baptism is not once mentioned as immersion in the New Testament,” he could not have done it more effectually, than by his

producing the baptism of the Holy Ghost, wherein the apostles were literally immersed, and therefore properly baptized.

Mr. E. acknowledges, that when Naaman was commanded by Elisha to go and wash or baptize in Jordan, that it is rendered he *dipped*. "Naaman went down and baptized in Jordan. The English has it '*dipped*,' and this is the only place where baptize is translated '*dip*.'" This is an extraordinary passage. The reader will turn back to Mr. E.'s first argument on the mode of baptism, where he will see, that he declares the word "*batpto*" is never used in scripture respecting this ordinance ;" yet he now has found out that it is once so used ; so much for his inconsistency. Well, if there is but one, is not that sufficient? But how will he manage this dreadful passage? Why, reader, he will try to take it *to bits*, raise *doubts* ; and, as is usual with him in such cases, not being able to deny that the word *dip* was to *immerse*, he conjectures it might be a partial immersion, or that he might have been "*figuratively*" *baptized or dipped*. Then, sir, at last it is wrung out of you, that to *dip* is to *immerse*, and to *baptize* is to *dip*. You would wish to escape the consequence of all this, by supposing the immersion was a partial one. Very well, we will suppose Elisha did not mean he should baptize himself, but only the part affected, and that this he performed, and, as you say, this dipping was an immersion of the part. Now, who does not see that you have conceded all we ask, that the command to wash the affected part, meant to dip it under water? and if dipping it means to immerse it, then, of course, the word *baptize* signifies to *dip*, and if Christ commands his children to be *baptized, dipped, immersed*, and that not only in part, but wholly, where is rantizing fled? You seem, sir, mightily troubled with this text, and not liking very well the concession that was extorted from you, the dernier resort is, to imagine he was figuratively baptized, "And sin baptizes me; meaning the punishment due to sin, which is expressed by pouring out anger, &c. on a person." The plain English of all this will be, that there must be a *figurative* Elisha—a *figurative* Naaman—a *figurative* Jordan—a *figurative* dipping, i. e. pouring, and a *figurative* healing. What a group of figures here are ! and may we not really suppose that Mr. E. was *figuring* to purpose, when he first has Naaman in the water dipping the leprous part, and then in a trice he has him not dipping at all, but a stream pouring on him from above? Yea, and not that in reality, but only figuratively ! It would indeed puzzle the gentleman of the *bar*, to find out what this figurative baptizing of Naaman means. Do, Mr. Edwards, in your next, be more explicit, and let us know how Naaman's leprosy looked after it was *figuratively* baptized ; whether he was *figuratively* delivered from pain,

and *figuratively* returned to Damascus, to a *figurative* king of Assyria. Once more, sir ; in your figurative baptism, you compared it to pouring out the wrath of God, and it seems with you, that pouring is not an overwhelming, but a sprinkling : if so, you no doubt tell the people how dreadful it is to be *sprinkled* with the wrath of God, not *buried* in it, or overwhelmed with it, for this you say is not baptism. This doctrine must affright the people much, especially when they see that by sprinkling you mean as many drops as are cast in an infant's face.

All that Mr. E. says about Naaman dipping the affected part, is mere conjecture : it is not expressed in the text, neither can he make it appear that he was not leprous all over his body ; for we have as much right to contend for the one, as he has for the other : but he had the direction given to wash in Jordan for the cure of his leprosy, as lepers in common had to do in Israel when cleansed ; but this will make for immersion. I now remark, that the words " wash " and " dip," are of the same import : Elisha says to Naaman, " Go *wash* in Jordan ;" he goes, but how does he perform it ? The text says he *dipped* himself seven times ; so in like manner the leper was commanded by Moses, after being sprinkled with the blood, to go and wash himself and cloaths, not *with*, but " *in*" water, and he should be healed.

One remark more shall close my observations on what is advanced by this writer. It is on his last observation, " that the scriptures commonly join material and spiritual baptism together as counter parts of each other." Admitting this sentiment in its full extent, although I should not select such texts to prove it as he does ; but if so, then immersion only can be a figure of the inward work on the soul. How can sprinkling a few drops of water on the face, be a complete figure of the renovating influences of the Spirit ? Does this renewing only extend to one part of the spirit of man, or to all ? If it does to the whole man, sprinkling cannot be the figure, because it is not applied to the whole man ; but immersion is, and must be the scripture baptism.

I now return to make a few strictures on the pamphlet mentioned before : but in so doing, I find, that were I to follow this author, it would only be to repeat the observations made on Mr. E.'s performance. There are not half a dozen new thoughts in all this part of his book, but the author has in a most servile manner copied Edwards ; so that I shall have frequent occasion to refer the reader to what has been already offered.

This author charges the Baptists with "*unchurching*" all the churches in the world, except those who agree with them in the mode of baptizing—that they deny the call and mission of their

ministers ; invalidate and nullify their ordinances, and excommunicate thousands, whom they cannot deny to be eminent for faith and holiness." This is high colouring, and only part of it is true. That the Baptists have denied the right of Pædobaptist ministers to administer ordinances, is true ; and that, because we think unbaptized persons are not qualified to administer an ordinance they have never received : but that we have denied their call to the sacred work of the ministry, is untrue. If they have not entered on that work properly, which we think they have not, it will be theirs to account to God therefor. Neither have we denied that great numbers of Pædobaptists are eminent for piety, yea, full as much so as the Baptists ; yet we do not think that their rejection of an ordinance of Christ is excusable on that account, nor that their piety consists therein. Piety never sanctioned an error. But if we deny that Pædobaptist churches are regular gospel churches, we do in this only act on their own principles, and deal out to them as they do to others.

To shew how far they go themselves in this business, we have only to ask the compiler of this sermon these questions: Do you believe that Quakers are christians? Do you believe there are those among them as eminent for piety as any among the Pædobaptists? Now to these questions, we doubt not the answer would be in the affirmative. Well, we ask again: Do you believe that the societies of friends are regular gospel churches? Would you admit a believing Quaker to the Lord's table with you, were he to desire it? The answer to these questions would be in the negative. We then ask again, Why do not you deem them a gospel church? Why will you not admit them to the supper? To the first question you answer, they do not conform to the primitive churches in *ordinances and worship*; to the last, you say a Quaker has not been *baptized*; and no unbaptized persons have a right to the supper. Now, in all this, you stand in the view of a Baptist, as a Quaker does in yours ; and if your reasons are sufficient to keep a believing Quaker from the table, were he to desire it, the same reasons would justify a Baptist in denying a Pædobaptist that privilege ; for we do most conscientiously declare, that we look upon the one to be as much unbaptized as the other ; yea, that sprinkling is no baptism at all.

He adds, that " we must conclude, that dipping cannot be essential to baptism, and christian communion. The consequences are not to be endured." Why not dipping essential to baptism? does the departure of Pædobaptists make it less essential than it formerly was? If it cannot be endured, because of the serious consequence arising from such an admission, who is the cause of all this? Will you charge on the Baptists the conse-

quences of your own error? But why so afraid of consequences, what are they, sir? Speak out. I will not, I dare not say, that the revenue arising from Pædobaptism (though it is considerable) is that dreadful consequence; neither will I say it is a desire to multiply numbers, and attach them to a particular place from motives of interest. But, what is it? Is the *pride of opinion* at bottom? Has the error *grown grey*? Will it be too much to yield to these *despised Baptists*? Is it, that you would thereby acknowledge yourselves unbaptized? If, sir, it is pride, do not let it weigh a moment, it is an easy thing for wise and good men to be mistaken; and, stubbornly to persist in a practice our better judgment tells us is wrong, must surely be offensive to God. Is it beneath you to yield in sentiment to Baptists? Still, sir, remember the Saviour himself was a Baptist; do not think it beneath you to conform to his example, however much you may think yourselves justified in despising our “inferiority” of talent. But the last is probably the true cause. O, it is too much, too much, says a Pædobaptist, to admit we are unbaptized, that our *churches* are not regular—*ministers* are not regular! Well, sir, truth is truth, however much it may offend—may grind the feelings, or run counter to great and respectable bodies of men: but you may as well begin this business first as last, down infant sprinkling must come, the latter day glory will destroy it, it is now trembling to its very base; and, dreadful as the consequences may be to you, and however much deplored, they must, they will most certainly ensue.

The author of this sermon thinks he has caught us in his snare, when he affirms, that the Baptists at first “received their baptism from the hands of such who, according to their principles, were unbaptized, and consequently could not be regularly authorized to administer the ordinance,” and from thence he infers, that if their administration be invalid, so must ours be, who received it at first from them. We must beg leave to differ from this gentleman on the last mentioned point; for we can readily prove that immersion has never been laid aside entirely in the church, even in the darkest ages of popery; yea, we hope to shew in the sequel, that sprinkling itself is a novel thing, and that it was scarcely three centuries back that it came into use.

The first thing he now undertakes to prove is, “that the proper meaning of the word baptize, does not always imply dipping.” Not “*always*.” Reader, remark that word: this is a concession in our favour, and is an admission that it *sometimes* does mean dipping. Is it not strange, that the preacher should have dared to deviate from his text book, Mr. E.? You see, by the by, that these gentlemen do not agree among themselves—Edwards says, it ‘never’ means dipping, but our author thinks

it does 'sometimes.' What a pity he did not furnish us with a list of texts for, and against! Well, what does it mean, sir? "It properly imports a wetting, washing, bathing in any mode, or bleeding, or weeping, or otherwise." Do go on, sir; do not stop yet, you will spoil our diversion. "Otherwise!" What otherwise? What a pity you broke off so short! Bleeding and weeping are baptism! Reader, did you ever read in your Bible of such baptisms as bleeding and weeping? You have indeed read of garments baptized in blood, and of Christ's feet being baptized with tears; but are the *actions* of bleeding and weeping, baptizing? You must let our author prove it, and here you have his proof: "All the lexicons and critics, so far as I have found, agree, that the word signifies to wet, or wash, *as well as dip*." One thing you remark in this question is, that he does not pretend his critics and lexicons allow sprinkling* to be baptism. So then, poor sprinkling, as our "eastern friends say," comes out at *the little end of the horn*; not a word, not one word, in all the critics, in all the lexicons, that allows sprinkling to be baptism! But how does this agree with what he said in the paragraph just before, that sprinkling is called baptism? You will again observe, all his critics and lexicons can do for him is, to expound baptize to "wash, to wet, as well as dip;" mark that, "*as well as dip*." Now reader, this author has told the truth; but he has not told the whole truth. The Greek lexicons do, as he says, make the word baptize signify, to dip, and this they give as the primary sense of the word; and they allow likewise, that it signifies to wash, or, if he pleases, wet; but then, this is as a consequence of dipping; for any one must see, that a thing that is dipped must needs be washed, or wet all over. But they never did allow, that to sprinkle a little water on a thing, was to baptize it, or that to wash a part of a garment, was to wash the whole of it.

What a miserable falling out is there between this gentleman and Edwards! He allows that dipping is called baptism—Edwards denies it, and says it is not so. This writer goes to lexicons and critics to help him out: but the very name of a lexicographer was to Mr. Edwards like a shock of electricity; he is ready to scout them as a parcel of unprincipled villains. Now, whence arose this conflict of sentiment? The answer is plain: Edwards was a man lost to pious feeling, was disposed to take every undue advantage in controversy; and, therefore, knowing that the universal testimony of lexicons was in favour of the Baptists, he would have nothing to do with them in debate, and roundly abuses Booth for mentioning of them. But our

* But of late, in this city, I understand stroking of the face with the hand is substituted for sprinkling.

author has made lexicons speak ; yea, declares they all speak alike in this thing ; and what will no doubt enrage his textarian much, he tells the world what Edwards denied was true, even that to *dip* is to *baptize* ; yea, and has done more, he allows they do not say that sprinkling is to baptize.

He goes on to say, that if the Baptists are yet dissatisfied, i. e. with the testimony of lexicons, “ we must examine the matter farther.” That we are not quite satisfied is most certain, and that for two reasons : 1. He has not mentioned the lexicons and critics alluded to, that we might have had the pleasure of consulting them with him, and seen that he quoted fairly. 2. He has not given us the decision of Greek lexicons in their own words, nor has he told more than a part of what they say ; and I now demand of him, whether any lexicons have ever given the sense of “ baptize ” to wash, or wet, unless as a consequence of dipping, as a garment, or any thing dipped, must of necessity be washed, or wet ?

In this sermon proof is offered from scripture, that “ *baptize* ” does not always signify an immersion. This we shall examine. In page 7, he has confounded the practice among the Jews of baptizing after they return from market, with that of baptizing their hands before they sit down to dine ; and then he adds, “ This shews, that in the language of the New Testament, a person is said to be baptized, when a small part of his body is washed.” When the Pharisee, in Luke xi. 38. wondered, it was not on account that Christ did not baptize himself, but that he did not baptize his hands before he eat ; and to evince this was the meaning, the same fault is found with the disciples in Mark vii. 8. “ And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.” Is it then said, as this author has affirmed, that washing of hands is called a washing of the whole man, and therefore a baptizing of a small part of the body attributed to the whole ? He knows that the representation he gave was not warranted by the text. But why huddle the two together as one thing ? The reader will see, in turning over to my answer to Mr. E., that when the Jews came from market, they did in reality baptize themselves, lest they had been defiled by the touch of some unclean person ; but in the other case, before eating, they never did more than to wash their hands.

On Heb. ix. 10. “ Which stood in meats and drinks, and divers washings,” he says, “ The Greek is, *different baptisms*.” He then infers, that “ purifications by sprinkling are especially intended,” verse 13. “ For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh : ” and then he proceeds to declare this

to be "plain proof that sprinkling is a true baptism." But this plain proof of his is no proof at all; and that, because the sprinkling of the unclean man with the blood of bulls and goats did not cleanse him without the further process of his bathing himself in water. See Num. xix. 19. "And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his cloaths, and bathe himself in water, and shall be clean at even." Now, where is this plain proof for sprinkling? is it in the bathing in water? There was in this process a twofold cleansing prefigured; a cleansing from the *guilt* of sin, which was set forth by the blood sprinkled on the person, and this was to set forth the atonement by Christ; and there was in the washing of the body in water, a representation of the Spirit in sanctifying, or cleansing from the *filth* of sin. *Atonement* for sin is never mentioned in the New Testament as represented by baptism; but baptism is frequently used as an expression of *regeneration*, and the same thing was set forth by dipping in water, in the text quoted.

But how this author could think of advancing 1 Cor. x. 1, 2. "Our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea," as an argument in favour of sprinkling, is to me amazing. You, sir, think it rained on them; but the text says no such thing, and the Psalm (lxxviii. 7, 8.) you refer to, will not apply, because the Israelites were not then in the sea, but in the wilderness; and you would render their march through the sea very uncomfortable, the spray of the sea flying over them, and the rain pouring on them. If what you say is true, the apostle must be mistaken when he says they passed through the sea as on *dry ground*, Heb. xi. 29. The text does not say, as you insinuate, that they were baptized by the cloud, and by the sea, the one dashing its spray, the other dropping in rain: no, but "*in the cloud; in the sea.*" Of course, the gloss is a flimsy one indeed. That the Egyptians were baptized in the sea is true, though they were not baptized unto *Moses*, but unto *Pharaoh*, whom they had followed thither. That the children of Israel were covered by the cloud and sea, you do not deny; but pretend to cavil at the idea of their being baptized, unless they had been wet; yet, sir, you might have recollected that Noah and his family were said to be a figure of baptism, while in the ark, nor can you say the rain wet them, for the ark was covered and they defended from it; and yet the clouds covering the ark above, and the waters beneath, are called by Peter a figure of baptism, 1 Pet. iii. 21. You might on the same principles deny that Christ was in the heart of the earth, because he was enclosed in a tomb

hewn out of a rock ; yet, in John xii. 24. he is said, like a corn of wheat, to be in the ground. Baptism is called a burial : but in page 15, you insinuate that Christ was not buried ; that he was only put in the hollowed rock ; yet, sir, Paul owns you not as his disciple in this, 1 Cor. xv. 4. “ And that he was *buried*, and that he rose again the third day.” You, sir, must be sensible, that a person is not the less buried because the earth does not touch him, but only his coffin ; neither are you ignorant of this, that baptism signifies a covering, an overwhelming ; and that when this is by water, wetting is not the baptism, but an effect of it.

How you can compare sprinkling to covering a person in the grave, is laughable enough. Do you, sir, ever sprinkle so much water on the candidate as to bury him with it ? All the notice I shall take of this is, just to observe, the apostle says they were baptized “ *in the cloud, and in the sea :*” but if your interpretation were just, he ought to have said they were baptized in the spray of the sea, and in the rain from the cloud ; but any one can well conceive how they were (not seemingly, as you suggest we say) really baptized in both, when they were literally surrounded and enclosed with these waters. As to the people being sanctified by the rain, in imitation of the sprinkling of the unclean, that has been already noticed ; and it has been proved, that the sprinkling of the unclean was not called a baptism, but his bathing in water was so denominated ; therefore the allusion is folly.

Christ’s sufferings being called a baptism, Luke xii. 50. “ I have a baptism to be baptized with ; and how am I straitened till it be accomplished,” is supposed by him to be in favour of sprinkling, but with what propriety judge ye. He is said to have sweat blood—to have poured out strong cries and tears—to have been crucified. Our author thinks this will be better expressed by sprinkling than immersion. But how trifling does this represent his sufferings to be, to compare them only to a few drops of water sprinkled on a person ! Our opponents themselves must own, that an overwhelming in sorrows and pains, is a more lively description of them. Sprinkling is only on *one part* of the body ; but Christ’s sufferings extended over the *whole man*, yea, to his very soul ; and, it is evident, they underrate the sufferings of Jesus very much indeed, when they compare them to a sprinkling. To represent the extent of Christ’s sufferings, and to shew how incompatible they are with sprinkling, yea, and that they are really set forth by immersion, or dipping ; see these passages, which are concerning Christ. Saints are said to be “ washed (not sprinkled) from their sins in his own blood,” Rev. i. 5. His garments are said to be dyed

(not sprinkled), Isaiah vi. 3. The waters are said to cover him, Psalm lxxix. 20. "I am come into deep waters where the floods overflow me:" this surely is no sprinkling. What the fathers said figuratively of the martyrs, comparing their sufferings to a baptism, is not in point; but, no doubt, many of them were covered with their own blood.

There is very little said by this author on the baptism of the Holy Ghost, but what has been noticed in my reply to Mr. E. The reader will bear in mind that the shedding forth, and pouring out of the Spirit on the apostles at Pentecost, filled the room where they sat, and overwhelmed them entirely; and surely this cannot favour sprinkling, unless our opponents do bury their candidates in water by pouring or sprinkling it on them in great quantities: but this, experience proves not true. I am amazed out of measure at seeing such a quotation as the following, to prove sprinkling, Isaiah xlv. 3. "I will pour waters on the thirsty, and *floods* on the dry ground." Is the baptism of the Spirit compared to floods? How then in the name of wonder can it set forth sprinkling? Do Pædobaptists pour out floods of water on their children? But, says he, the baptism of the Holy Ghost is called sprinkling, Ezek. xxxvi. 25. "I will sprinkle clean water upon you, and ye shall be clean." Our author is still unfortunate: the passage has nothing to do with the baptism of the Holy Ghost, for that took place at *Pentecost before the dispersion* of the children of Israel; but this was to be done for the Jews after they were restored in the *latter day*, which appears in verse 24, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." This proves, that the baptism of the Spirit was not intended, that having existed prior to their dispersion. The sprinkling of clean water was not in allusion to baptism; but to the waters of purification mentioned in Numbers xix. and which being made out of the ashes of the red heifer, that was burnt without the camp, was a lively type of Christ—was to set forth, not the Spirit, but the atoning blood of the Lamb—not a cleansing from the *filth*, but the *guilt* of sin; which last, baptism never represents. If it did allude to the influences of the Spirit, it could not be to the baptism of the Holy Ghost, because that was not a *sprinkling*, but an overwhelming, as I have made abundantly to appear. When we ask a Pædobaptist to advance proof that sprinkling is baptism, he immediately replies, "I will sprinkle clean water upon you." To say nothing about going to the Old Testament in this case for a command, being highly absurd, the fallacy of applying this to baptism thus appears: 1. It cannot mean baptism, for it is said God will sprinkle it; whereas it is not God that administers baptism, but man. 2. Baptism does

not cleanse from sin, but it is said in the text, "and ye shall be clean." 3. Nor is it essential to baptizing, that it should be done with clean water, although it is desirable. But apply this in the meaning of the text, it will stand thus : I will, saith God, in the latter day, "take you from among the heathen, and gather you out of all countries, and bring you into your own land ; I will sprinkle clean water," or cleanse you from your idols ; as a man is cleansed who has been defiled by a dead body, with having the waters of purification upon him, so will I forgive your sin, through the atonement of my Son, which those waters represent, whose atonement does remove guilt, as the waters of purification did ceremonial defilement. Nor does the unction, or anointing, mentioned in 1 John ii. 20. 27. mean the baptism of the Holy Ghost, as this author affirms ; for, as I have proved, that the baptism of the Spirit and regeneration are by no means the same, and that the first was confined to the apostolic age, and has long ago ceased, while the other always did, and always will exist ; and as every christian has that inward spiritual illumination of which the text speaks, it cannot be spiritual baptism, forasmuch as that miraculous baptism ceased, when the mission of Christ and his apostles was confirmed. I am ready to examine this matter largely as a separate subject, if called upon. This being the case, the gentleman's allusion does entirely fail, and the pouring of a little oil on the head as an anointing, did not point to spiritual baptism ; and cannot, therefore, help the cause of sprinkling.

His concluding remark on this part of the argument is, that in all the translations of the New Testament he had ever seen, the word "*baptizo*" is never rendered to signify immersion, but that they either retain the *original word*, or render it washing, or ablution." It is hard for me to determine, what translations this gentleman has seen, or whether he has taken measures to seek for such information ; but one thing is certain, that such translations may be found, as do render the word *baptizo* in opposition to his sentiment. I agree with him, that a right translation of that word would lay the controversy at rest ; and it is owing to this word not being translated in our editions of the Bible, that the learned take advantage of their hearers, and make them believe, that to dip or plunge, is not the meaning of the word. But why has not the word been translated ; whose fault is it ? Were Baptists the translators ? If that were the case, would not a non-translation look suspicious ? But this is not the fact : the translators were advocates of infant sprinkling, and they have not done it. But why have they not done it, and especially if it would make in their favour ? Does not this of itself warrant strong suspicion what their conviction was ? But

the truth is, that to render it to sprinkle, or a partial washing, they dare not, for fear of the consequence ; (“ he that takes away from my word, his part shall be taken out of the book of life”) and rather than do justice, and thereby condemn their practice, they left the Greek word untranslated. But the gentleman “ has seen no such translation :” let him then examine the High Dutch translation, and the Low Dutch translation, and also the Danish ; in each of them he will find the word so translated, where John the Baptist is called John the *dipper*, and baptizing called *dipping*. But all the translations he has seen “ render it, to wash.” Here again he passes a deception on us, and means to tell a part of the truth only. Does he mean they translated the word *baptizo* to wash, in the sense Pædobaptists mean, that is, a partial washing ; or do they render it, an entire washing as a consequence of dipping ? In the last sense he knows they have translated it, and not in the former ; neither do the Baptists deny that washing, in the last sense, is called baptism in the word. Is it not monstrous in an author to deal in deception at this rate ? We thank you, sir, for one thing ; you have not, it seems, found one translation that makes *baptizo* signify to *sprinkle* : poor sprinkling has neither the *original word*, no *lexicon*, nor yet one *translation*, to say it is baptism ; and the whole testimony in favour of it, is in Num. xix. where the ashes of the red heifer were sprinkled on the unclean man, and after which he had to bathe himself in water before he could be clean.

Our author next proceeds in his remarks on the examples of baptizing, recorded in the New Testament ; in which he roundly asserts, “ There is no certainty that any were immersed,” and declares it “ morally certain that it was not the constant practice ;” yet, in the very next breath, acknowledges “ that Christ came up out of the water, and that the Jews were baptized of John in Jordan.” It is true, he afterward endeavours to weaken this evidence of immersion, by the same use of Greek prepositions with Edwards ; but is “ willing to wave that,” as a point not sufficiently clear, and which he, as a *good man*, did not dare to defend : but as I have noticed these things already, I will follow him in his other arguments.

He thinks that going into the water was no evidence of their being immersed, but that they might have been sprinkled there. That such a thing is not probable must be evident, because the idea is not to be received that they would *wade in the water*, if not to be immersed ; and especially if to be sprinkled, they needed not have come to Jordan at all, much less go in it. If sprinkling had been baptism, it is admirable that John went to Jordan at all ; cities would have been the most convenient,

where every family could furnish their bowl of water at least; this is an answer to those who think he went to rivers to furnish drink for their camels, for in that case, leaving their home was nonsense. But how will this do? The text says, "They were baptized of him *in Jordan*," Matth. iii. 6. If they were sprinkled, or water poured on them, it was not the truth; for in that case they were not baptized *in Jordan*, but *with Jordan*. But it is "improbable." Why? "It seems unlikely that mixed multitudes of *both sexes* should be dipped *naked*." Who told you, sir, they were naked, did the Baptists ever so assert, or do they now baptize naked candidates? You have used this word "*naked*" twice. What was your motive, sir? Was it because destitute of argument, and did you mean to do by inuendo, what you could not accomplish by reasoning? This, sir, is of apiece with the performance of one of your fellow labourers (Mr. Findlay, president of Princeton college), who declared that the Baptists took females into the water with *transparent* garments on: but you, sir, wished to be more indelicate, and as if to shew a lascivious turn of thought, nothing but the word "*naked*" would do. You say it must have been done so, for it was not customary with the Jews to bathe "with their cloaths on, in which respect they were so strict, that they held a person to be unclean, if but the tip of one of his fingers were uncovered." Is not this contradicting a former part of your book, where you say, "Jewish baptisms were by sprinkling the ashes of an heifer on the *unclean*?" Now, it seems, they were *unclean* if but the tip of the finger was uncovered—O consistency! But what has baptism to do with the Jewish ordinances? It was not a rite of Jewish, but of christian extraction. Our opponents are so wedded to the old Jewish law, that it is for ever running in their heads; and our author thinks that John patterned after them; which is not the fact. You, reader, will not forget however, that a Jewish baptism consisted in covering "*all over*"—"not the *tip of the finger* to be left out:" you will not believe after this, they were sprinklings; and pray is not this an illustration of what the word baptize means?

Our author cannot conceive "where they should change their apparel, or how those that came unfurnished should obtain a change of raiment." But who told the gentleman that any one of them came unprepared? Yea, is it not likely they came well prepared? And how does he know there was no convenient place to undress in? Has he been there, or has the Bible told him there was not? Do, sir, for the sake of your reputation as a man of sense, leave such foolish quibbling. But "travellers say, there are only springs and small rivulets to be found in this place." What travellers, sir, have you consulted? Was Mr.

Maundrel one of them? Certainly not; for he says, that Jordan was eight and nine feet in depth; and if it were so shallow, why do the scriptures speak of the *fords* of Jordan? (Judges iii. 28.) Is it customary to speak of places in a river as fordable, when it is so in every place? How absurd! Nor can the supposed number which John baptized, be used as an argument against immersion; neither is there any necessity for us to suppose with him, "that John must stand in the water up to his waist a great part of his time, to dip the multitudes that came to him." If it had been any where said, that the number he baptized was such as to make it impossible to perform it, there would be some reason in the objection; but as the word of God is silent on the subject, on what does such conjecture rest? That great numbers came to him will not be denied; but how many he baptized is another question. We know he refused those who had no repentance; and if so, his task could not be very hard to baptize penitents only, and such as were willing to receive Christ as the Messiah. It does not appear that there were more than five hundred disciples to bear testimony to Christ's ascension, which was probably a greater number than John ever baptized.

This writer thinks that several instances of baptism are recorded, which in his view, renders "the supposition of their being dipped most incredible." He is of opinion, it was not possible that the three thousand were baptized by immersion "on the day of Pentecost; for it was at least nine o'clock when Peter began his sermon." But, sir, who says they were baptized on that day? I am sure the text does not, neither do the Baptists so affirm; and all the narrative says is, "And the same day there were added unto them about three thousand souls," Acts ii. 41. Is it here said, as you insinuate, that these were baptized that day? But even if they were baptized on that day, was it too great an undertaking for the twelve apostles, and seventy disciples to have performed it, seeing each administrator would only have thirty-seven persons to baptize? But you object, "The seventy disciples were not authorized to administer ordinances." Who gave you that information, sir? You know they were sent to preach, Luke x. 1.; yea, and that they wrought miracles in attestation of their mission, which no modern preacher can do; and surely it must be presumption to affirm they had no authority to do what men in the present day may, who have not been sent to preach immediately by Christ. Neither is there the least colour of truth in the assertion. It is positively said that "Jesus himself baptized not, but his disciples," John iv. 2. Phillip, who was not an apostle, did baptize the Samaritans, Acts viii. 12. Equally destitute of plausibility is the objection, "that convenient places could not be found for to baptize such

numbers, and that they could have had no change of raiment." It is well known that places were erected in every direction among the Jews for bathing, which they were obliged constantly to perform to purify from ceremonial uncleanness, and in which chiefly their religion lay; and beside the private baths, there was the brazen sea in the outward court of the temple, which was supplied with water, as the Jews say, from the fountain of Etom; likewise the pool of Bethesda, into which persons went down at certain times for healing, John v. 2.; and also the pool of Siloam, John ix. 7. All such objections would be unworthy of notice, were it not that men are easily persuaded to believe that to be right, which they wish to be so; and a man must be indeed much pressed for want of argument, who in support of a theory advances nothing but conjecture, yea, and such as is most ridiculous, and had been refuted over and over again.

This writer suggests, that it is probable Paul was baptized in the house where he was. His reasons are, "there being no hint of his going out to any water, weak as he was with long fasting, and agitation of mind." But, surely, there is no hint given, that he was baptized in the house; and even if there had been, it would not prove there was no cistern or place to bathe in there. Beside, there is a hint, and that a strong one too, that he was not sprinkled; for it is said, Acts ix. 18. that he "*arose* and was baptized:" but *why rise up*, if only to be sprinkled? Surely, if what was urged about his being weak with fasting was true, and on that account he ought not to be immersed, why not sprinkle him in a sitting posture? In a note on this text, the author declares Paul was not baptized on a profession of faith? But was not that a profession of his faith in Christ, when he stiles him *Lord*, and asks, "What wilt thou have me do?" Nor was there need of a profession of faith being made to Ananias, when God himself had declared Paul to be a "chosen vessel." If our opponents could bring equal proof in favour of their candidates for baptism, it would be well for them: but, after all, there is nothing in the text that warrants such an assertion; the mere silence of the passage does not.

A thunderer against the Baptists is now advanced, Acts x. 47. "Can any man forbid water, that these should not be baptized?" The comment of our author is, "Can any forbid water to be brought or provided to baptize these?" Why add to the text? There is not a word about being "*brought*," or "*provided*." What a nice place would this be for our Pædobaptist brethren, if such words could but be found in the text! Query, Could they not find some old manuscript copy of the Testament that has them in? or could they not by some means get them in unobserved? But where is the great difficulty of denying the use of

a bath, as well as of a bowl of water? Indeed, to forbid as much water as would sprinkle a person's face would be nonsense; for none would pretend to forbid it, nor would the apostle ask such a trifling question; but the question is of more importance when it stands thus: "Who shall forbid the use of his bath, cistern, or fountain, seeing this case is so singular?" The question, after all, does not relate to the water, but to baptism; for the Jews had an idea that the Gentiles were not to be admitted to the same privileges with believing Jews, and Peter himself had that sentiment, until his vision on the house top; nor was he fully confirmed in the contrary opinion until he saw the Holy Spirit fall on Cornelius, as on the apostles themselves; and then, the question was addressed to the believing Jews that accompanied him, which will stand thus: "You see, my brethren, that the Holy Ghost has fallen on these gentiles, as it did on us at Pentecost; can any man of you, therefore, retain your old prejudices against the gentiles, and forbid them to be baptized, as you have heretofore done?"

From the baptism of the jailor, (Acts xvi. 33.) he has drawn the conclusion, it could not have been by immersion, and that for these reasons which he assigns: "1. It was done in the night, and in the prison where there was no river nor pool. 2. That the jailor with his whole family, and his prisoners, whom he was charged to keep at his peril, could not grope away through the dark to a river or pool, and that through a city just waked up with a great earthquake, and the streets it is probable filled with frightened citizens." It is not true, that they were baptized in the prison; for the text positively says, "he brought them into his house," verse 34. which he could not have done, if they had not been out of it; and we have better reason to conclude they went out for this very purpose, than he has to suppose the contrary. But what other reason could they have for going out of the house? That there was a river running hard by the city, (if not through it, which was the case with almost all eastern cities) is evident from verse 13, where Paul baptized Lydia; and how can this gentleman say, it was not very near to the prison itself? Surely it would not be thought strange to baptize at night, nor had the jailor need of taking all his prisoners with him; for it is not to be supposed, that he had not persons under him as assistants, and with whom he could leave the prisoners in charge during his absence; yea, it is rather a certainty, than a probability, that such was the case; for it is highly improbable that a man having such a charge should be by himself. There was also a great difference between Paul leaving the prison while he could administer baptism, and leaving it altogether, and that by stealth; which might have given an

appearance of guilt, and justified the magistracy in his confinement. Indeed, his voluntary return to his prison after he was out of it, and had power to escape, justified the confidence placed in him by the jailor. It does not appear that the earthquake extended to the city, as the author affirms; nor is there any foundation for such a sentiment in the text, but the contrary; and that this earthquake only affected the prison is certain, 1. Because there is no mention made of the citizens being affrighted, or awakened; and, 2. Because, in verse 26, all that is said of it is, that "the foundations of the prison were shaken"—not a word of the city. Whence, then, all this high colouring? Is it justified by the text? If not, where was the difficulty of repairing to the water? But he says that "it is never intimated that they went from the place where they happened to be, to any river or stream, that they might be baptized in, or at it." Surely the author is not very nice in his examination of scripture, or he would have seen Matth. iii. 5, 6. "*Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins;*" and in verse 13, "*Then cometh Jesus from Gallilee to Jordan unto John, to be baptized of him.*"

His remarks on Rom. vi. 4. "We are buried with Christ in baptism," have been amply noticed already; and, were it necessary, many examples of Pædobaptist writers of the first respectability might be brought to shew that they thought differently on this text from the author of the sermon, and believed the allusion to be to the mode of baptism.

I pass to his fourth and last question, "whether dipping answers to, and represents the thing signified in baptism better than sprinkling." Well, sir, let us hear: "Christ washes us from our sins in his own blood." Are you in earnest? Does sprinkling represent this better than dipping? I have indeed read that they washed their robes and made them white "*in,*" mark that, "*in*" the blood of the Lamb; but never have I read that they sprinkled their robes white in his blood; and never have I heard before, that a thing can be washed better by sprinkling, than by dipping, nor do I think the gentleman believes so. I have often noticed in this book, that christian baptism is never used in the New Testament as a figure of the atonement, but of regeneration only; therefore the passage is entirely inapplicable. But to shew how ridiculous the words "sprinkle, pour, wash," (as used by Pædobaptists) would appear when applied to certain texts of scripture, and which, when immersion is used, are free from all those difficulties, I here subjoin a page from Booth's

Pædobaptism examined. See Bryant's abridgment of Booth, page 37.

"While our brethren maintain that the term baptism, when relating to the institution so called, means any thing short of immersion, it behoves them to inform us, which of our English words is competent to express its adequate idea. I have observed, indeed, that they seldom fix upon any particular term and abide by it, as answering to the word baptism; but rather choose to use washing, pouring, or sprinkling, just as their cause requires. Now, as these three expressions, in their native signification, denote three different actions, it looks as if they were fearful of being embarrassed, were they to select one of them, and uniformly employ it in preference to the other two. As they do not pretend our divine Lawgiver meant, that washing, pouring and sprinkling, should *all* be performed on the same person, to constitute baptism; so, while they believe that any action short of immersion is warranted by his command, they ought as fair disputants, to tell us what that *action* is, and by what name we should call it. At present, however, we can only ask, is it washing? If so, we may consider that word as a proper translation of it, and a complete substitute for it, wherever the ordinance before us is mentioned by the sacred writers. Let us make the experiment on a few passages. We will take, for instance, the words of Ananias to Saul, Acts xxii. 16. which must be read thus: "Arise and be *washed*, and *wash* away thy sins." And those of Paul, Rom. vi. 3. and Gal. iii. 27. "Know ye not, that as many of us as were *washed* into Christ, have put on Christ." Is it pouring? Then we must read, Mark i. 9. and Acts ii. 38. 41. thus: "Jesus came from Nazareth of Galilee, and was *poured* of John in (*eis*, into) Jordan. Repent and be *poured* every one of you. Then they that gladly received his word were *poured*." Is it sprinkling? Then we must read, John iii. 23. Rom. vi. 4. Col. ii. 12. thus: "John also was *sprinkling* in Enon, near to Salim, because *there was much water there*, and they came and were *sprinkled*—Therefore, we are buried with him by *sprinkling* into death—Buried with him by *sprinkling*."

These few examples may suffice to shew what an awkward appearance the noble sense, and masculine diction of inspiration wear, when expressed according to this hypothesis. Whereas, if instead of washing, pouring, or sprinkling, you employ the word immersion, the preceding passages will make a very different figure, and read thus: Arise and be *immersed*, and wash away thy sins. Know ye not, that as many as were *immersed* into Jesus Christ, were *immersed* into his death? As

many of us as have been *immersed* into Christ, have put on Christ. Jesus came from Nazareth of Gallilee, and was *immersed* of John in (or into) Jordan. Repent and be *immersed* every one of you. Then they that gladly received the word were *immersed*. John was *immersing* in Enon, near to Salim, because there was much water there : and they came and were *immersed*. Therefore we are buried with him by *immersion* into death—buried with him by *immersion*. I think these will answer the gentleman's question effectually, whether sprinkling or immersion best agrees with what is said of baptism in the New Testament.

On the mode of baptizing, I shall close my remarks by saying, First, That immersion is agreeable to all the allusions to baptism, as found in the New Testament, which sprinkling cannot suitably represent. Is the new birth called the *washing of regeneration*? Then sprinkling cannot represent it ; for the new birth extends to all the faculties of the mind, but sprinkling is a partial wetting : whereas, immersion represents the renovation of the whole man. Are the *sufferings* of Christ called a baptism? Then they cannot be set forth by sprinkling, because it would convey a diminutive idea of his sufferings ; but immersion is expressive. Is baptism called a burial? Then sprinkling can by no means be baptism ; for the candidate is not buried by sprinkling. Is the miraculous descent of the Holy Ghost called a baptism? Then sprinkling cannot be a representation of it ; for the house was filled where they were with spiritual influence, and they covered in it. Were the children of Israel baptized unto Moses in the sea, and in the cloud? Then sprinkling cannot set it forth ; for they are not “ *in* ” sprinkling, but it is “ *on* ” them : nor will it set forth the sea through which they passed, and the cloud that covered them ; for sprinkling is at best but a few drops of water ; neither does the sprinkled person go to the bottom of the bowl, as Israel did to the bottom of the sea : but, in immersion, the party is completely covered out of sight, as Israel were in the sea. Was Noah, in the ark, a type of baptism? Then sprinkling cannot set it forth ; for as he was encompassed with the waters above, and the waters below, none will pretend to say sprinkling will overwhelm or encompass the person. But to all these things immersion well agrees.

Secondly, Nor will sprinkling agree with the places of baptism ; for, did they go into rivers? Then, if sprinkling had been baptism, their conduct was preposterous ; it could have been done at home as well. Did they go down *into*, and come up *out of* the water? Then why is this, if they were sprinkled only? Did they assign as a reason for going to Enon, “ that there was

much water there?" Why should they give this as a reason, if sprinkling were baptism? it does not require much water to sprinkle with?

Thirdly, Washing, when called baptism, in every place where it occurs, is not such a washing as Pædobaptists use in sprinkling; but such an one as implies a dipping, or covering: and when the man is said to be washed, or baptized, it always agrees in the place with immersion; and when part of the man *is only* baptized, it is always so expressed, as the "baptizing of his hands." Nor is pouring ever called a baptism, but in the baptism of the Holy Ghost, and this was such a pouring as well agreed with immersion; for it was a pouring that overwhelmed the apostles.

Fourthly, That the word *baptizo* signifies to immerse, to dip, or plunge, is evident, 1. Because the Greek church, who are best acquainted with their own language, do not *sprinkle*, but in every instance *immerse* unto this day. 2. Because, in all the Greek lexicons of note, the word is said in its primary sense to signify to *dip*, to *immerse*; and when they translate it to *wash*, it is only as a *consequence* of dipping, as a thing must needs be washed that has been under the water. Scapula, Stephens and Schrevelius; Leigh, in his *Critica Sacra*, Budæus, Constantine, and many others might be enumerated. 3. Because the most learned Pædobaptists themselves, do admit this is the meaning of the word, and that baptism was so administered: but plead in the behalf of sprinkling, not a divine warrant, but coldness of climate, and that the water itself has no virtue in it, or the like. Among the names who admit this are, Baxter, Pool's Continuators, Dr. Doddridge, Saurin, Whitby, Calvin; and men of the same sentiments, and first respectability, may be referred to without number, who have conceded the same point.

Fifthly, Sprinkling has not prevailed more than about three hundred years*, and the testimony of Pædobaptists who have written ecclesiastical history, give it in favour of immersion. The learned Dr. John Lawrence Mosheim was a Lutheran, and practised the baptizing of infants; yet, in his church history, proves indisputably that in the three first centuries, baptism was administered to such *only* as professed faith in Christ, and that it was universally done by immersion. See page 126 of the first volume of the Philadelphia edition, where he says, "The sacrament of *baptism*, was administered in this century, [that is,

* See Robinson's History, which says, that Dr. Lightfoot caused immersion to be laid aside by the assembly of divines, which was decided only by a majority of one, there being twenty-five for, and twenty-four against its disuse.

the first] without the public assemblies, in places appointed and prepared for that purpose, and was performed by *immersion* of the whole body in water ;” and that it was “ customary that the converts should be baptized and received into the church by those under whose ministry they had *embraced the christian doctrine.*” Also, in the second century, page 206, “ The persons that were to be baptized, after they had *repeated the creed*, and *confessed and renounced their sins*, and particularly the devil, in his pomps and allurements, were *immersed* under water.” In the third century, he says, p. 283, “ Baptism was administered to such as, after a *long course of trial* and preparation, *offered themselves* as candidates for the profession of christianity.”

In the pamphlet we have noticed, the author tries to lead his readers astray by quotations from the fathers, wherein he asserts, that as early as forty years after the apostles, the baptizing of infants is spoken of in their writings. The persons he refers us to in proof of it are, Justin Martyr, Irenæus, Tertullian, Origen and Cyprian. All that he has said here has been literally copied from a sermon of Mr. Bostwick, of New-York, yet no credit has been given to him for it : but it is disingenuous to the last degree in him to renew this argument, when he well knows that the late Dr. Gill proved Mr. Bostwick’s assertions erroneous ; and, as that gentleman never did reply to the Doctor, his silence is conclusive evidence of his defeat. Nor does our author give a true account of the time in which they lived ; for according to him, Justin Martyr wrote about *forty* years after the apostles : but the fact is, that he lived about one hundred and fifty years after Christ. Irenæus, instead of living in the apostolic age, as he says, actually flourished about one hundred and eighty years after Christ. Nor did Tertullian, as he affirms, live within one hundred and ninety years of the apostles ; for he did not join the church at Carthage, until the close of the second century, nor flourish until the beginning of the third. Cyprian lived about the middle of the third century ; but this author says it was about one hundred years after the apostles. Now, what dependance is to be placed in men’s assertions, when they can, to serve their purpose, so egregiously falsify history ?

This author’s pretended quotation from Justin Martyr is, that “ some aged christians were made disciples in, or from their infancy ;” and, though he allows that infant baptism is not mentioned, yet he says, “ if they were made disciples in infancy, they were doubtless the subjects of baptism.” The quotation is not correct ; for the word “ *disciple*” is not in the passage ; all that he says is, that they were “ *instructed*” from their childhood : The original quotation is, “ Several persons

among us, men and women of sixty and seventy years of age, who from their childhood were instructed in Christ, remain incorrupt." These persons were *instructed*, not *baptized*, nor made *disciples*. How absurd, therefore, the conclusion, that they were baptized in their infancy, when no such thing is said! Nor is the Greek word, which he renders "*infancy*" in his quotation, properly translated; for it ought to be rendered "*children*;" and surely, it will not be thought strange that such should be instructed; for Timothy knew the scriptures from a "*child*." Besides, "*instructing*" supposes they were not *infants*; and therefore, if they had been "*discipled*," as he affirms, yet it was done at a time when they could, and actually did, receive "*instruction*."

Our author says, "Irenæus mentions the baptism of *infants*." This assertion of his is altogether false: The words are, "He (that is, Christ) came to save all; all I say, who by him are *born again* to God, infants and little ones, and children, and young men, and old men." He will have it, that by "*regeneration*" is meant "*baptism*:" but this gross error of calling regeneration baptism, had not at that time got into use, and was reserved to darker ages; nor is it in his power to shew an instance in any of the writings of Irenæus of its being so used, to justify this interpretation. This would make him say, that Christ came to save all *baptized* persons, which he never would have said: but it was true in the sense he used it, that Christ came to *save* all that were "*born again of God*;" for no doubt infants *dying in infancy*, are regenerated and taken to glory: but not all *infants*; for some grow up in sin and live in it all their days.

He next introduces Tertullian, who, he says, "*speaks of baptizing of infants as a practice of the church*," and he calls him singular and whimsical. Tertullian does not say it was a practice of the church; but he opposes it as an innovation, and declares it to be wrong, advising that such should grow up first and be instructed before they were baptized: His words are, "Let them come, while they are growing up, let them come and learn, and let them be instructed when they come, and when they understand christianity, let them profess themselves christians." I now ask, is it not too barefaced for a man to assert, as does this author, that he spoke of infant baptism as a practice of the church? We, indeed, have not denied that at this time the first attempt was made to introduce infant baptism, under the notion that it was *regeneration*: but other errors were also at the same time introduced, as Tertullian says; whose words are, "It is well known, a great variety of *superstitious, ridiculous and foolish rites* were brought into the church." Must it

not be evident to an unprejudiced mind, that this is an evidence against infant baptism, rather than a defence of it? But why call Tertullian whimsical? Or, if he were so, why quote him as an authority? The whole mystery lies in this, that he opposed the baptizing of infants; and the test of *firmness* and *stability* with our author must, no doubt, be zeal for infant baptism.

Origen is next mentioned, thus: "He was one of the most learned and knowing men of the age, and declares, that infants are, by the usage of the church, baptized. And that an order for the baptizing of infants had been delivered to the church, from the apostles, who knew that the pollution of sin is in all." The reader will observe, that Origen wrote in *Greek*, and many of his own writings are *still in being*; but this quotation concerning infant baptism, is not *found* in any of them. But if it is asked, whence was it derived? The answer is, that our opponents have gotten it from some *interpolated* Latin translations, which are not to be trusted. These were made by men that lived at the latter end of the fourth century, when the churches were overrun with error. But had it been in reality proved (which it cannot be) that Origen had so written; yet his assertions deserve but little credit, as he was one of the most *erroneous* and *superstitious* persons of his day, and one that taught *universal salvation*; and that our author has given him a character he by no means deserves, and to shew how little reliance is to be placed on what he says, I will subjoin a quotation from a Pædobaptist (Bishop Taylor) concerning him: His remarks are, "A tradition apostolical, if it be not consigned with a fuller testimony than that of one person (Origen) *whom all ages have condemned of many errors*, will obtain so little reputation among those, who know that others have upon greater authority pretended to derive from the apostles and yet falsely, that it will be a great argument that he is credulous and weak that shall be determined by so weak approbation in a matter of so great consequence." The reader will see by this quotation from so eminent a person as Bishop Taylor, that our author's recommendation of character is not to be trusted; and this will learn the reader to be cautious how he takes on trust what this writer asserts.

Cyprian (says our author) gives as full a testimony as possible to the practice of infant baptism at the time he lived. At a council of sixty-six ministers, held about one hundred and fifty years after the apostles, (the date here is false, for it was in the middle of the third century) it was debated, whether it would not be proper to delay the baptizing of infants till the eighth day according to the law of circumcision. The reader will recollect, we have admitted that infant baptism, not infant sprinkling, was

introduced in the beginning of the third century. Of what use can it be to tell us of Cyprian, who lived after that period, or of the council of Carthage which debated the question referred to, when we have not disputed it prevailed then? Take out the false date our author has given it, and then the poison is extracted; for instead of this being done in the second century, it will be found to be in the middle of the third. But the name of the council in which this was debated is kept back, as well as the arguments used in support, as likewise other ridiculous questions debated. Why not tell these things? Was the gentleman ashamed of the transaction? Well he may be. But that the reader may see the extreme ignorance and superstition of these "*ministers*," as he calls them, I will give a little account of this business.

A Bishop named *Fidus* wrote to Cyprian at Carthage, to know whether children might be baptized before they were eight days old, (it seems his Bible could not determine this question, nor yet Cyprian); a council was called, and its decision was this: "That God denies grace to none; that God would be a respecter of persons if he were to deny to infants what he grants to adults;" and then to justify this decision, they advance the following reasoning: "Did not the prophet Elijah lie upon a child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands? Now, the spiritual sense of all this is, that infants are equal to men; but if you refuse to baptize them, you destroy the equality, and are partial." Here, reader, is *conclusive* reasoning for you! Here is the mighty decision of the council of Carthage! How profound the reasoning! Elijah lay upon a child, therefore infants are to be baptized! Infants are *equal* to men, therefore are to be baptized! God is no respecter of persons, therefore infants are to be baptized! Wonderful council of Carthage! Sixty-six Solomons indeed they were; and no doubt our author, had he then lived, would have vied with any of them! But one thing is singular: they do not pretend to any *apostolic tradition*, do not quote the practice of the church—bring forward no command of Christ—no example from the New Testament; as for them, they at that time never thought of arguing from Abraham's covenant, and were it seems ignorant of infant church membership, and destitute of arguments which modern Pædobaptists so amply supply in the present day.

But I have not done with this council yet; for it seems the pious *Fidus* above mentioned, had his conscience troubled about a matter equally as weighty as the baptizing of a child at eight days old, nor could he rest until the council decided on it; and

now, reader, if you promise me not to laugh immoderately, I will tell you what it is. Poor dear man, he was very delicate, and had no small fear of ceremonial defilement (as a person of his holiness must needs be); now as it was the practice to kiss the babe, poor Fidus thought this was an unclean piece of business to kiss the child so soon after it was born; and, fearing the wrath of heaven if he did not do it, his holy soul could not rest until the council had settled the matter. This council that decided so *wonderfully* on infant baptism, very gravely debated the point, and after many a display of genius, decided thus: "You are mistaken, Fidus, children in this case are not unclean, for the apostle saith, 'to the pure all things are pure.' *No man ought to be shocked at kissing what God condescends to create.* Circumcision was a carnal rite, this is spiritual circumcision, and Peter saith we ought not to call any man common or unclean." These famous bishops were as tenacious of the ordinance of baby *kissing*, as of baby *baptizing*. It is indeed singular, that while these gentlemen refer to Cyprian and others as authorities for the *subjects* of baptism, they wholly reject the *mode*; for it is well known that they practised immersion only.

One remark more will close these strictures; and that is on what the author says in page 51, "that we have the testimony of Doctor Wall to this effect: 'For the first four hundred years, there appears only one man (Tertullian), that advised the delay of infant baptism in some cases, and one Gregory that did perhaps practise such delay in the case of his children; but no society so thinking, or so practising, nor any one man saying that it was not lawful to baptize infants. In the next seven hundred years, there is not so much as one man to be found that either speaks for, or practised such delay.'" Had all this been true, what would it prove, more than that the long reign of the superstitions of popery is a justification of those superstitions; such reasonings will justify most of the errors of the church of Rome. But it is not true; for Doctor Wall has allowed that Tertullian did oppose it, on its first introduction in the beginning of the third century; and the same man produces a decision of the council of Carthage, one hundred and eighteen years after Cyprian, where persons are anathematised who deny infant baptism. This was in the year 418, and stands thus: "Also it is our pleasure, that whoever denies that new born infants are to be baptized, let him be anathema." Would that council have given these directions, had it not been opposed? And the same Doctor Wall admits, that *Peter Bruis*, and *Henry*, his follower, were both Antipædobaptist preachers, and says, "they,

were the first that ever set up a church, or society of men, holding that opinion against infant baptism, and rebaptizing such as had been baptized in infancy ; and that the Lateran council, under Innocent II. A. D. 1139, did condemn Peter Bruis, and Arnold Brescia." From this it appears, that Doctor Wall has granted all we want ; namely, that the *Waldenses*, of which these men were pastors, held this very doctrine ; and it is well known that the Waldenses were inhabitants of the vallies of Piedmont, who firmly and at the peril of their lives, maintained the truth through all the dark ages of popery. Their confessions prove they opposed infant baptism. Extracts from their confessions may be seen, with a general account of them, in Doctor Gill's answer to a pamphlet printed in Boston in 1746.

I now commit this performance to the blessing of God, being confident that the purest motives have influenced its publication ; and, whatever be its fate, the author rests satisfied that the cause is God's, and will eventually triumph over all opposition.

THE END.







